

For this We Give Thanks

A DISTINGUISHED middle-aged man we know recently returned after some months' absence to the home of his boyhood. As he sat down to lunch with his parents—alone, for all the other children were of course now grown and gone—his mother reminded him gently:

"You know, son, we give thanks this house."

As the simple, familiar words were spoken, words so familiar that he had almost ceased, as a child, to hear them, this man tells us he felt in a clear flash of emotion all the significance those grave words had had in forming his life. The stability and security of a family gathered together three times a day. The simple gratitude of his parents in giving thanks to some outside power, some force beyond their control, which had once again wanted to this family the blessing of sufficient food, of safety, of being together in a difficult world. All these things, this grown man now felt, had so contributed to the forming of his character that he could not imagine what he would have been without them.

For the family dining table is the heart of the home. There the children's talk is spontaneous, yet under parental ear and guidance. There is the best place for children's social training (those small places which delicately define one's home upbringing), for much of their cultural training. And, above all, that gentle, imperceptible guidance by the mother (with father, little godlike, at the head of the table) in shaping attitudes, points of view, beliefs and principles which add up in the long run to character.

So strongly did he feel this, he tells us, that he questioned whether he was doing the right thing in bringing up his own children without some similar brief ceremony of attitude and thanksgiving at the family table. Like so many of his worldly friends, he had feared this ceremony would seem too naive in a sophisticated world. He has decided, now, that his dining table should be something his children, too, should remember—that the talk there, the attitudes expressed, the moral tone, the good feeling should in later years be unconsciously remembered by his children as a center of family goodness and stability.

Grace BEFORE MEALS . . .

and more tranquility in dining habits for American families is urged by the Ladies' Home Journal in an editorial theme which will be launched in the September issue and continue throughout the Fall. The Journal believes that the dining room is "the Heart of the Home"—the room that brings and holds the family together. Frequently in recent years, some of the finest traditions of American family life have been discarded—and one of these is the custom of "Grace before meals."

One reason for the abandonment of this has been the hit-or-miss meal habits of modern families. Journal editors have had occasion to observe this during the past two years during which they have visited typical American families in every part of the country in connection with their work on the article series, "How America Lives." Few of the families considered for this series used their dining rooms regularly—if they had them at all.

"We never seem to get together any more," is a common complaint from these parents, whom we believe are sacrificing, without realizing, one of the best opportunities to guide, influence, and train their youngsters—the room dedicated to the ritual and dignity of family meals.

Even if it must be only once a day, the family, assembled for the close, happy association of the dining table, is drawn closer by the experience, a stabilizing influence which will go with the children all the days of their lives. According to child psychologists, the crying need of today's youngsters is for a sense of security within the family. Surely, there is no better place for such early impressions than in the family circle where the child becomes a member of a devoted group—where he learns his first lessons in reverence and respect and good manners and consideration for others.

The Journal emphasizes that Americans have cause to come together and thank their Creator for the blessing of good food eaten in tranquility. Today, America is acutely hungry for the reassurance and consolation of deeper family relationships—and American families are ready for the message which this editorial theme holds for them.

C. Irving Benson, Melbourne, says:

I believe that there was never a day in man's history on this planet when it was more necessary to pray than now. But is it any use praying? Is prayer effective or is it just wishful thinking? Unless we have a sincere conviction that prayer really works, then we are not likely to give ourselves to it.

Lincoln used to say that some men pray always and some men pray sometime, but all men pray in a pinch. Do you remember that dramatic passage in Victor Hugo's story, "Ninety-Three," when the ship was well-nigh wrecked in the storm and the lieutenant said to the captain:—"Chevalier, do you believe in God?" "Yes—no, sometimes." "During a tempest?" "Yes, and in moments like this." "God alone can save us from this."

There is no virtue or value in saying prayers if we do not believe in prayer as a vital force. Prayer is neither a superstition nor a sentiment, but a prevailing force, and the intercessor becomes in some sense a centre of spiritual radio-activity.

We must mean our prayers. We pray for victory. But how much more is it than a dog desiring to lie in a patch of sunlight—unless we mean that we yield ourselves, our personalities, our circumstances for the attainment of our prayers with God's help? The first requisite of effectual prayer is that we identify ourselves with our aspirations. Prayer must possess us before we can possess its fruits; it must lay hold upon the offerer before it can lay hold upon the object.

I believe that the final decision of this present struggle rests not upon weapons, except as far as weapons are the expression of spirit, but upon qualities of character—patience, confidence, readiness to give up everything—time, inclination, leisure, prejudice, all thought, all passion, all desire, life itself—for the cause.

The war has now entered upon a stage in which, under God, victory will come, not as the result of any surprise or chance, but more justly, and as the result of qualities of will, of moral endurance, of cheerfulness, and unstinting labor which the one side can bring into the field in excess of what the other can bring of the same kind.

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The EXPOSITOR

AND HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

WE as a people of many origins and diverse cultures and spiritual allegiances, can, in full loyalty to our individual convictions, work and pray for the establishment of an international order in which the spirit of Christ shall rule. In such an order alone will our cherished freedoms, including freedom of conscience, be secure. Let us unite in labor and in prayer to hasten its coming."

For us of the ministry, it is enheartening to have such a public statement from the President of our country. It has been enheartening to hear the identical reaction from the heads of big business, from industry and labor.

We have preached, for years, the fact that "In such an order *alone* will our cherished freedoms ---- be secure." We are being told nothing new. We are being directed along no unfamiliar path. One thing however should be kept in mind by all, from the President on down. No man can serve two masters. All the advice of the day, even though it have presidential authority behind it, wont bring that security until it is put into practice.

It is time for us all to relegate politics, be they national, or denominational, to the discard. The spirit of Christ is not moved as a piece on a chessboard. If the spirit of Christ shall ever rule the international order or any order, it will be only after it rules in the individual heart.

Today is the day of all days when the President and the rest of us, may well afford to give more than a mere passing thought to the spiritual aspects of the times. The lives we live, individually, will be of vastly greater potentialities for peace than all the moral suasion in the world.

John

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The Unseen God

ALFRED JENNINGS FUNNELL, D. D.

THERE is, apparently inherent in the human soul, a craving to know something of the eternal meaning, purpose, and principle of things, and an underlying, perhaps not always conscious, conviction that definite knowledge regarding life's purposes, will lead to a clearer vision of God. Philip demanded of Jesus, "Show us the Father" . . . We desire to know. We demand a faith in God and the future, harmonious with reason and common sense—if they can be differentiated.

A number of clearly apparent causes combine to encourage this desire to know God, to grasp doctrines such as the immortality of the soul, reward, penalty, etc. . . . (1) A consciousness of littleness in the presence of the great natural laws and forces which bulk so largely upon our mental horizon, particularly as we reach out to grasp greater knowledge of the universe. (2) From this consciousness of the stupendous forces of nature and our littleness, arises a sense of helplessness that it sometimes like to crush us. . . . Particularly is this sense acute in the presence of and in the apprehension of death. . . . It has been well said that if there had been no death there never would have been religion. Death, a mystery which seems to terminate the still greater mystery of life, throws us upon a power greater than self. At least we instinctively grope around to find such a power. (3) The manifest incompleteness of life here—the innate feeling that in this life we are far from realizing the promise of our capacities and powers; the strong belief that the forces inherent in our souls do not have adequate opportunity to bloom, much less to ripen into full fruition. In fact, the greater the meanings, powers, and potentialities we learn to read into life, the stronger bears upon us the conviction that life here is incomplete. We behold ideals, longings, aspirations, forebodings of power unrealized. We are permitted but to ascend a mountain and look

afar into a realm crammed with spiritual promise, upon high peaks of life, emblazoned with glory, rising one above another into the perspective of infinity. As the horizon of life rushes out, embracing larger realities, not only does our hunger grow, but our consciousness of actual need increases, and this well may be indicative of increasing capacity to receive knowledge; for it appears to be a law of Nature that no need or want ever arises within life except in response to a reality without.

II. How God Is Revealed

"No man hath seen God at any time. . . ."

This utterance at first sight seems discouraging. But John goes on to say, that while no one has ever seen God, yet He has been uttered—revealed. The LOGOS has revealed Him. Our inquiry leads us to ask how and where we may hear the Voice of God. . . .

- (1) In the material creation
- (2) In the realm of living things
- (3) In the transcendent realm of spiritual life.

(1) In speaking of God, as revealed in the material creation, we must avoid a materialistic conception of God which cannot but plunge us into gross error and misconception, which are the father and the mother of those erring children of thought—those troublesome triplets—Skepticism, Agnosticism and Infidelity. We must avoid pantheism on the one hand and false anthropomorphism on the other.

The early legends, myths, primitive religious conceptions, provincial ideas, jealously preserved, coming down to us in the forms of poetry and tradition, foster wrong interpretations of the Bible and of Jesus' Gospel and mission, and if persisted in are the direct cause of much disappointment and not a little of the skepticism apparent both in the church and out of it. Such, for instance, as the primitive ideas regarding gods, demi-gods,

anthropomorphic conceptions of Jehovah, Hebrew ideas of tribal deity, shared by Pagan nations—a God who assumed human forms, came and talked with the patriarch, ate with him, walked with him, argued, bartered (and isn't it odd that the Hebrew instinct was so pronounced in Abraham that he even bartered with Jehovah?) a God who was so limited in power and intellect that he found it necessary to come down and personally investigate certain items of gossip that had come to his ears. Such ideas were in "full swing" in the day when John wrote, saying that no man at any time ever saw God. Such conceptions are not yet fully eradicated and are the cause of the skeptical attitude of the man on the street; and, we cannot blame him. We must bring our theology up to this kind of common sense if we hope to reach even the pious people.

Just about a year ago, in Cleveland a certain blatant, so-called free-thinker, said: "There is no God. I have searched the universe with a telescope and have failed to find Him." Aside from the fact that the assertion was not original, it was certainly indicative of anything else than profound thought or evidence of a deep searching of the universe. That man's conception of God had not as yet moved beyond the childish ideas of primitive men. For if we are searching for a physical God in a physical universe, we shall stand about the same chance of discovering Him that we would if we sought whales in a hog-wallow or the fabled sea-serpent in Black River.

What does a thoughtful man, searching the universe with a telescope, with open, reverent mind, find? He does not, anywhere in the abyss of space, discover any evidence whatever of a physical God. He does, however, find evidences of Mind; he reads thoughts uttered from the foundation of the worlds. He sees evidences of reason, dominant, regnant, all-pervading. He learns that law is universal . . . that gravitation extends to the farthest bounds of the universe. He finds certain intimate relations binding together both the great and the small. He discovers that a commotion in the sun affects every magnetic needle on the earth. He is impressed with the incontestible evidence of harmony. He concludes that CHANCE in creation is absurd and unthinkable; for pervading all, fronting him whichever way he turns, are evidences of a designing Mind. He is impressed, powerfully, with a sense of a vast, sustaining power. He sees nature passing through stupendous evolutions. . . . Colossal movements, extending through millions of ages, are in process

before his very eyes. Almost, he can hear the eternal symphonies of the million suns and worlds. In the earth he finds mighty agencies and forces, active through millions of years, through eons of time, shaping it, forming it, marvelous changes wrought through long epochs—inherent forces laboring with infinite patience, through infinite waste of life and perishing of lower forms to bring into existence the higher life. All that he discovers is in harmony with the belief that somewhere back of it all, is a creative, all-powerful Mind . . . archetypal thought . . . the invisible and eternal God.

So much our reason tells us. But this does not satisfy us. We very greatly desire to know more than that God is Mind and is all-powerful. We have found nothing so far but an abstract, rational idea, simply an intellectual ground upon which to rest. We must look elsewhere for further knowledge of God. (2) God revealed in the realm of living thoughts.

We are now prepared to take another step; to climb a little higher in our search for the Uttered God. . . . We come to life.

If there were in all the universe but one conscious personality besides God, assuming that that personality possessed reason the same in kind as God, that personality could discover God but in two ways; (a) Through study of the physical universe; (b) Through study of self. No other methods are open to you and me.

Already, in the physical creation, we have arrived at a definite conclusion that God is; that He is Mind; that He is possessed of creative power; that He thinks and wills. Little more than this does the physical creation teach us. The universe of the physical has nothing to say to us regarding the character of God. It evidences no such thing as feeling. We pass on to physical life.

When the first cell appeared, in it resided the promise of a new order. We study that cell . . . see it pulsating with some hidden power . . . dividing . . . we see life evolving into higher forms . . . see eons through which physical life travailed and died . . . see standing at the apex of incalculable physical agony, the highest form of physical life—Man. Here too, we can find no rational resting-place except in a hidden Mind back of it all, giving impulse and direction to it all. We find each bringing forth life of its kind, yet all brought forth to suffer and eventually to perish. Mind we cannot deny . . . power, we cannot close our eyes to . . . God, we rationally are com-

(Continued on page 487)

THE GARMENTS OF THE REDEEMED . . .

WM. TAIT PATERSON, D. D.

IN THE seventh chapter of Revelations we read of a great multitude, those that have "come out of the great tribulation, and have washed their robes and have made them white in the blood of the Lamb." In the sixteenth chapter, the fifteenth verse, we find our text: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." This is again emphasized in the twenty-second chapter, the fourteenth verse: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." Our subject is, "The Garments Of The Redeemed."

The Mobilization of Human Decency

In the Cincinnati Enquirer of Wednesday, July 10, 1940, there appeared an editorial entitled "Mobilization of Decency." This editorial quote for you:

"The effect of the new chaos in the world situation upon religious faith is incalculable. It is likely to bring about one of two things or perhaps, a combination of both. On one hand damage to faith and religious institutions; and on the other a steeling of conviction and an intensification of faith.

"Undoubtedly there will be a profound impact upon the formal aspects of religion, especially under the brunt of triumphant neo-paganism in Europe and the East, but the outlook for the primary survival of religion is by no means disheartening. Twenty centuries of Christianity, during which time a procession of conquerors have come and gone, are not to be lightly brushed aside. The Caesars who tried to stamp out the creed in the arena are all but forgotten; Napoleon, who demanded the Pope's ring, long since has died in exile and defeat.

"Much ground will be lost, however, if church-men everywhere merely await the end of the ebb tide. The dynamic processes of religion need to be called into play against the spread of agnosticism and atheism in the wake of war and conquest. Christianity must not be content with a purely defensive role in a world of upheaval.

"In free nations particularly, there is much

that religion can do—not in the abnegation of interest in world affairs, but in the mobilization of human decency; those gentle but powerful forces of faith, honor, unselfishness and love.

"We no longer live in a static world. It is going somewhere. We can, perhaps, determine its direction and chart its journey.

"As lately as a year ago, ebullient patriotism was an emotion likely to be greeted by raised eyebrows and slight smiles of contempt. Today love of country and patriotic fervor is in style.

"Religion, too, is destined to come back in style, if only churchmen will make the most of their mission, will lead in the mobilization of human decency."

This editorial writer says in his own way some of the things I have been trying to emphasize: the survival of religion in spite of dictatorships and the great need for a living, militant Christianity.

There are militant forces of evil in the world. I am talking not only of the War, although these same forces are behind it. "Whence come wars, and whence come fightings among you? come they not hence, even of your pleasures that war in your members?" —James 4:1.

The bases of war are jealousy, hatred, covetousness, lust of power, raised to the international level. They have destroyed the institutions of religion in several countries. These

I REPEAT my insistence in this brief series on the Beatitudes of the Revelation: Democracy must come to grips with religion. Democracy is doomed without religion. Religion can survive without democracy, but democracy cannot live without religion. So we must know our religion, and its principles, and we must live our religion.

In discussing the first beatitudes I spoke of the present-day need in democracy to honor in life and practice the Church, the pulpit and the Bible.

I pointed out in the second beatitude that "the dead in Christ" were first of all the living in Christ, living faithfully and steadfastly in the midst of world conditions worse than our own day. Now we come to the third beatitude.

militant forces of evil will not tolerate the presence and activity of religious leaders among the peoples. There is an active anti-religious campaign in Poland. Religious leaders have been imprisoned in concentration camps in Germany. In Italy the Pope retires to the Vatican to pray. I do not deprecate prayer in the least, but the Christian world is waiting for the Pontiff to come forth from his chamber and sound a trumpet-blast against the aggressors.

I am thinking primarily of America, and the forces at work in our national life undermining the power of religion. I am not concerned, for the moment, with the propaganda of other nations amongst us. I believe we can overthrow that, if we ourselves are true. I am not a pacifist. I believe pacifists are refusing to face realities and to follow through their thinking to its logical conclusion. But, again, that is not my major purpose and I speak of it only to go on to say that there is a great deal of loose and inconclusive thinking among us.

This is true with regard to those militant forces of evil in our midst today. They are not new. They are as old as man. Our grandfathers fought them, as their grandfathers fought them. But we have been tolerating them. We have called them "human" things, and smiled at them. And so they have worked into our national and social life and are destroying the moral fibre of our being.

Consider gambling for example. Some good ladies think harshly of me because I ventured to criticize their staging of "Bingo." I was strongly put in my place by one of our leading citizens because I opposed such games. Harmless, he called them, and recreation. "If the poor devils wish to pass a few hours that way, why shouldn't they?" Well, why shouldn't they? I listen a great deal to the conversation of youth, and I find among them a growing desire for the fruits of such things—Bingo, Bank-Nite, the races and so forth. What does it mean? It means a growth of the spirit of gambling, and "the essence of gambling," said a Municipal Judge in Cincinnati, a few years ago, "is the desire to get something for nothing." In my judgment, which is not infallible, we have done our youth a great hurt in providing so many things for them, and making it unnecessary for them to get out and dig for themselves. They are ripe for just what gambling seems to offer. I am afraid I shall have to maintain my stand on Bingo and all such things.

Consider the growth of impurity among our people. We have been fed filth by nov-

elists, by the movies, by the pulp magazines, by some that are not pulp, by the theatre. Again we have laughed, and called it "human" and have blinded ourselves to the results of all this filth in our homes, among our youth, and in our social circles.

Consider drinking. The repeal of Prohibition was to pay our taxes and wipe out National debt, it was to support our armed forces and provide employment. So now we have licensed liquor and a National Debt twice as large as at any period in our history, in spite of having received, in the past eight years, forty-eight per cent as much money as in the previous one hundred forty-four and a half years. We have just as much unemployment, and we have armed forces entirely inadequate in numbers and armaments for our national defense. But that is, perhaps, the least fault in the case. All these are conditions that an aroused America can remedy. The worst is that we have made drinking fashionable. In the past four years I have been offered more liquor, at weddings and other social affairs, than in all my previous ministry. I have seen young women entering a home demanding their cocktails before they were seated. I have seen them lined up at bars, liquor in hand and in stomach. What it means is that we are preparing for a generation in this country who will have mothers rum-soaked, alcohol-saturated. You and I have known families that had drunken fathers and we pitied them. Now we shall have families that will have drunken mothers, and Mother's Day will be appropriately celebrated with champagne instead of carnations, and we will sing "Roll Out The Barrel" instead of "Mother Machree."

One could go on until you would think my name was Jeremiah. But just remember that Jeremiah preached in war time to a people grown soft with luxury and debauchery, a people who went down to destruction, not because their foes were strong, but because they were weak, morally and religiously.

We Must Cleanse Ourselves

So what? We must cleanse ourselves. We must put away the evil among us. I am not seeking legislation, although that may be needed. I am speaking of Christian people, of church folk, and I am arguing and pleading that recovery must start with us. We must put away these things from our midst. Not long ago a politician, seeking to keep some of his people from suffering under liquor law restrictions, was quoted in the newspapers as saying, "Go to the saloons for your liquor."

But if you want to gamble, go to the churches." We must set the example of cleanliness of thought and life. That is the first and most important step. We must mobilize ourselves for decency. We must put these evil things away. We must call them evil, because their fruits are evil.

Many of the people of our land are blinded by ignorance and prejudice. No arguments will reach them except the argument of lives lived quietly, decently and happily without these things, and quietly, decently and happily because they are without these things.

Our sin is largely neglect. Consider the crimes coming from France and Great Britain. France was destroyed by treachery and neglect, a hundred years of democracy thrown into the ashcan because the people ate the fruits of it and gave no thought to its roots. Great Britain is working desperately to overcome fifteen years of neglect and ease. That is what is the matter with us in the churches. We have waxed fat and grown soft in our religious lives. We have chased after psychologies and philosophies and neglected the one source of moral and spiritual strength, Almighty God. We have taken our psychological daily dozens and called upon the world to admire our muscles. Now they are proving to be not muscles but only rolls of surplus fat. Our church youth is bidding the pulpit cease its talk of sin and salvation and speak of "social mal-adjustment," and meanwhile Europe is a seething caldron of blood and destruction and oppression while our own cities tremble at the thundering of the guns. We must cease this seeking after fancy philosophies and elegant names, reeking of perfume,

and call evil "evil" and sin "sin," and set ourselves steadfastly to shun all evil.

The Blood of the Lamb

Read again the seventh chapter of the Revelation. Read over that fourteenth verse: "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb." Louise Alcott said to my friend, John Robertson, "I do not like your blood atonement, your gospel of cleansing." Many people have not liked it and have rejected it. So Europe today is atoning for neglect and folly in a bath of blood.

The Church must continue to sing of "The Old Rugged Cross," and it must continue to lift it high—the rough, crude timbers of it stained with the precious blood of the Son of God. Christian people must again take their stand "Beneath the Cross of Jesus." Again we must learn, as our fathers learned, that there is salvation in no other name, but in the name of Jesus Christ, the only-begotten of the Father.

No theory of the integration of human personality will save. Only our coming as repentant sinners to the foot of the Cross, washing our robes and making them white in the blood of the Lamb. Everything else we have tried has broken down and failed us. We must go back to the Bible, and its way of salvation, its way of life.

"Blessed is he that watcheth, and keepeth his garments—Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

Why Bother?

MANFRED A. CARTER

IN my last church I was scheduled for social meetings every evening of each month except Saturdays and the third weekday. On Sundays I preached three times, as Superintendent of one Sunday School I attended another, besides attending every Friday evening League meeting. Years ago I was associate pastor in a large church with its routine and a thousand and one chores keep me busy daily until midnight. In a

IN MY little Church, we have just painted the parsonage, decorated the Church, laid a \$700 carpet, and balanced the budget without my doing the usual pushing. These things just happened, and no credit is due me at all!

number of churches I have pushed Church publicity, "contacted," and hustled with the rest. Now I am lazy and say to myself, "Why bother?"

There are two reasons for this apparent fall from grace. One is a word dropped by Dr. Forsythe at a religious workers conference. The other is the high elevation of the town where I now live. Dr. Forsythe said, "We must win the young adults before we can

really help the children." The altitude of my present home prevents me from working hard. I just give out physically under pressure, like an inner tube with a hole in it. Strangely my physical indolence has proved a help instead of a handicap.

I have returned to the work of an old fashioned preacher. I study and call leisurely. Every sermon has been written twice, with many corrections and the few facts, quotations, and illustrations in it are selected from several times that number collected in preparation. I do not need notes in the pulpit.

My calling is reduced to pastoral calling. I do not "boost." I do not even attend Sunday School, and only drop in on League meetings a few minutes at the close. I have no publicity program except the printing of a sermon abstract in the local paper each week. We have had only two Official Board meetings in a year, and not many Church School Board meetings.

So I am lazy. But my *Church attendance* has increased fourfold. I have never had such progress in any church in my ministry. Why bother about all these chores? Perhaps the people want a return to prepared sermons.

I recall a few recent criticisms of the pulpit and the Church. One says "In a hundred important ways the Church has substituted the cowardly cruel and self destructive methods of organization and mass action for the quietly penetrating spirit of Jesus." Mumford calls attention to the curse of optimism and the weakness of the liberal who thinks ideas alone can change society without recognizing the irrational element in totalitarianism and life. John Murry, at the recent conference of liberals in England, said, "The church has no relevant pattern of goodness to set before contemporary man." At this same gathering it was suggested that there be "more religion-less liturgy." Channing Pollock's thoroughly criticized article, reviewed in Reader's Digest, still hits more ministers than we like to believe. Questionnaires to non-church goers reveal that the main reason for *non-attendance* is uninteresting sermons. Bruce Barton even wants to eliminate the sermon entirely and just have a place of quiet. Perhaps the Temple of Religion at the New York World's Fair with its twenty foot wall and isolation from people and ideas may be symbolical.

We laugh at the recently reported incident, in Hamilton, Ontario, relative to a sermon by Rev. S. B. Nelson, who preached on "Fire, Fire, Fire." Two nights later his Church burned down! We do not need to preach

hard enough to burn the house down, but we do need to preach to meet life. The Nazi's need policemen in Norway to see that the preaching is harmless. It will be a long time before the F.B.I. needs to station officers in some of our American Churches, particularly those with a long wheel-base car opposite the front entrance! Platitudes are quite antiseptic and safe; and one may even preach about social issues and miss entirely the congregation.

If a preacher can help individuals with his sermons they do not need to be dragged to Church. We need the social gospel but, as has been well said, we need a wedding of the social message with pietism.

If a preacher could only spend a year or two in the present economic world he might scold less and encourage more, he might preach to individuals, knowing just how hard life is even today.

If a preacher can win laymen to his Church programs, building improvements, finances, and social meetings will be taken care of, to his astonishment, by these laymen.

In my little Church we have just painted the parsonage, decorated the Church, laid a seven hundred dollar carpet, and balanced the budget without my doing the usual pushing. These things just happened and no credit is due me at all.

I believe unwilling giving has become the curse of the Church and "blue penciled" Sundays the ruination of the ministers.

In the old days people came to Church because they had nowhere else to go. If the sermon was dry the people were willing to chew it down and whistle. Even crackers are acceptable to a starving man! But today a sermon has competition.

This doesn't mean that sermons have to lower their tone or be dated by the weeks' "scream lines." But they do need to be prepared. One man points to the "Pathos of yeasty and cluttered confusion in attempting too much output and too little intake." Another says that an hour in the study is better than an hour with a committee because the whole Church benefits.

I have intimately known two pastors of large Churches. They were both men of rare capacity for friendship and gluttons for work. Their days were long and busy and kind. One of these men preached from scribbled out

lines. The other wrote his whole year's sermons during his summer vacation. They were successful ministers because of hard work and kindness in their hearts. I believe they might have been even better ministers with more study and less effort. Hartzell Spence has given us a similar picture of his ecclesiastical salesman father. The book presents to us a fine and sincere man who changed peoples' lives and did a tremendous amount of good. Perhaps he is typical of many who might have done more good and lived longer with less sweat.

Perhaps we need to forget our modesty a little, as I am in this article, and determine to be the best informed persons in our com-

munities, as the old-fashioned "parson" was. After all we do not have too much competition. The School Teachers and Doctors are specialists. The newspaper editor is too busy. And who really has an inferiority complex when faced with the average politician?

The laymen have set us apart—given us free time in which to study and think and pray for them—have we been true to the task? Does the average layman want his pastor to be a "busy body," or is he merely caught in the current of the age of confusion in which we live? I heard a Bishop say once, "Take the easy chair out of your study." I dare to say—"Put it back—as a place to dream—but not to sleep."

Faith is POWER

I. H. HAGEDORN

THE greatest peril confronting our world today is not a blitzkrieg projected by nazism, facism, or communism — these dangers may get the head-lines, — but the greatest peril of the present hour is godlessness. And by godlessness I mean exactly what the word implies — the withdrawal of God from life with its consequent paralysis of high purposes, lofty morality, and immortal hope.

Our fathers had a very definite philosophy of life. God was woven into the very fabric of thought and conduct. But today we find ourselves like a caravan in the desert, in the midst of a sand-storm, with all the old guide-posts swept away. Awful indeed is our sense of lostness! In contrast with our fathers whose sturdy faith gave them a sure foundation for their ideas of right and wrong, we, with no such foundation, are experiencing a moral and spiritual depression.

Disaster threatens. The forces of drive are out-stripping our forces of control. We have no character behind the wheel of our motor-ge than we had holding the reins in the days of the horse and buggy. Much material progress has been marked, but what good is material progress if character suffers collapse? We need once again to catch that high sense of purpose and destiny which a faith in the Eternal God vouchsafes to us.

"To the faith" then I cry. Only mighty believers can make a dent on history. Many unfortunately hold their faith as they would

an opinion. But faith is infinitely more than an opinion. If a man like Luther had held merely an opinion he never would have changed the course of history. In a day when others stammered, cowered and hesitated, he stood like a rock. His faith was one dependent not upon health, the flour barrel, or the bank account, but on the Eternal God, and so he dared to defy the world. His faith had its foundations far deeper than the sands of earthly circumstance and change; it was planted upon solid rock, and so its summit could rise high above all storms and clouds.

In order that we may see something of the glory and power of faith, let us do some spiritual arithmetic. Visualize if you can how tremendous is His creative power in the universe. This world was created by the word of His power, and is maintained by the same authority—"By Him all things consist". Surely a life yoked up with such invincible power is bound to have a mighty impact upon the world. When Hudson Taylor, the great Chinese missionary was asked to account for his phenomenal success in China, he modestly replied, "The Mighty God chose me the smallest and most insignificant man in all the world, and sent me to China so that the whole world might see what God could do with an ordinary man willing to yield himself fully to Him." Then add the mighty power resident in the shed blood of the Lord Jesus Christ. Think of a power sufficient to carry away the sin of the whole world! Time fails to diminish its

efficacy. It is just as potent today as it was 2000 years ago.

Add His glorious Resurrection power. Think of the dynamite sufficient to blast open all the graves throughout the world! Think of the power able to loose men from the strong grip of comforts, ease, and luxuries of life and send them forth to minister to a needy world. John Wesley had a singular love for books and learning, for the sweets and comforts of human love, for music and art, yet he turned away from them to blow the Gospel trumpet and bind up broken hearts. Visiting the beautiful grounds of an English nobleman, he said, "I, too, have a relish for these things, but there is another world."

Add the power of the Holy Ghost. When Thomas Edison would estimate the power resident in electricity, he said, "Were I to unloose all the forces at my command, provided in and through electricity, I could consume the world." If all the power of the Holy Ghost were unloosed, there would be a new heaven and a new earth wherein would dwell righteousness. We can get some notion of the power of the Holy Ghost when we study the great revivals and reformations of history. Such are peculiarly the work of His hands.

Then add the power of prayer in His name. Saints throughout history have experienced the mighty power of prayer. Mary Stuart once said, "I fear the prayers of John Knox more than all the armies of England." God has loved to answer the true prayers of his faithful people. "Had I but known before what I know now, of the service of prayer", said a dying saint, "I would have given three-quarters of my life to intercession."

When we total all together, we gain some conception of the power at our disposal through faith. The important question is, "Are we using it?" When General George B. McClellan in command of the Federal forces during the Civil War, made no headway, through fear of making mistakes, President Lincoln wrote him a letter: "My dear McClellan: If you don't want to use the army I should like to borrow it for a while. Yours respectfully, A. Lincoln." Faith like everything else can rust or decay through disuse.

But enough of generalities. Faith in God relates itself definitely to all our relationships, beautifying and sanctifying them. Faith can be power!

I—Life

Science is concerned with adding years to our life. But many grow wearied and tired long before their years are up. What we need is something to add life to our years. A well-

balanced faith in Jesus Christ reorganizes life from the inside out and from the bottom up. Dr. T. R. Glover tells us that in the early centuries Christianity conquered because it out-thought the Pagan, out-lived the Pagan, and out-died the Pagan. And it is just as true today—the man who believes in Jesus Christ can beat the non-religious man in all that is important to real living.

The final victory will go to character. Character is the one sure bulwark against decay for any age. A lecturer was once asked by a member of his audience, "If a ship were wrecked in mid-ocean, and only a single boat was available, with 20 strong, young men on board, and twenty weak women, would it not be better to save the 20 strong, able men and let the rest drown?" And he answered amid the loud applause of the gathering, "What possible good could 20 such men be to the world?"

II—Work

That which makes work drudgery is the sense of futility. Faith in Jesus Christ enables us to see the value of our work in the light of eternity. George Eastman, of Rochester, N. Y., ended his life in his palatial mansion along the Hudson, leaving a note for his friends: "My work is finished — why wait?" But faith in God is ever showing us new tasks, opening other doors, and assigning new duties. When General Booth of the Salvation Army grew old his vision faded, but to his son Bramwell he said, "Bramwell, I have served God hitherto with my eyes; now I shall serve Him without them." Faith challenges us to "Carry on."

III—Obligations

Restitution was once a great word in religion. It always followed upon genuine conversion and it always should. Faith in God insisted that men make things right with their neighbors. Because that faith in God has gone out of fashion for many there possibly has never been a time when there has been greater looseness with reference to meeting just obligations than today. The owner of the garage where I keep my car recently told me that frequently his patrons will come to him and say, "George, you'll have to wait a few weeks for your money. I'm taking my family for a vacation."

I can look back to the day when debt was generally regarded as an act of criminality. Today the cleverness with which we can evade our creditors is quite an evidence of polish. It is quite the usual thing for the newspapers to carry the story of a trial of a "top-notch" in society who attempted to

dodge his income tax. But faith in Jesus Christ makes us face our obligations and shoulder our responsibilities.

IV—Passion

Passion is today a much abused word, revealing indeed how utterly defunct we have become. Whenever the word is mentioned the mind takes a journey to the gutter. It really is a fine word, and we use it properly when we speak of "the Passion for souls." When one has come to a saving knowledge of the Lord Jesus Christ it becomes his passion to give the blessed Gospel, by which he himself has been saved, to a confused and groping world. Remember Horace Tracy Pitkin, standing before his butchers in the Boxer Rebellion and asking that a message be sent back to his young wife, "When our little son is old enough, send him out to take his father's place."

You explain something about yourself when you reveal what you see in a crowd. When Jesus saw a crowd, He saw sheep without a shepherd. When Blucher stood with Wellington, overlooking London, the old warrior's blood ran hot as he said, "What a city to plunder." When P. T. Barnum saw a crowd, he saw a bunch of suckers, waiting to be exploited. When a man has faith in Jesus Christ he sees in a crowd, men for whom Jesus Christ died, and so each one is given infinite value.

V—Fellowship

Christianity conquered in the First Century not because of its ideas alone, but also because of the warmth, strength, and reality of its fellowship. Because our faith in Christ has suffered eclipse our world is rife with hatreds, prejudices, and strifes. There are many today who would say, "amen" to the words of the ancient Jew, "As for other nations . . . they are nothing, and are like unto spittle; and thou hast likened the abundance of them unto a drop that falleth from a vessel."

When once we know Christ, love will control all our relationships. Even in a world as indictive and blood-thirsty as is ours today, it is still true,—"The fruit of the spirit is love." The other day my eyes fell upon the line, "In a world where death is, we have no time for hate."

VI—Trouble

Troubles come to all. Christians are not exempt. However, they meet trouble panoplied of God. The Psalmist says, "The Lord is the strength of my life." The word "strength" in the original means "twisted to-

gether." It is as though God and the soul are two strands twisted together. One then may have no strength at all in himself, but twisted together with One infinite in strength the weakest need not fail.

Standing upon the promises of God is a position both satisfying and empowering Josiah Royce, years ago said, "A religion which ceases to strengthen hearts and to fulfil the just demands of the human spirit for guidance through the wilderness of this world is doomed." Jesus Christ in the heart of a man fortifies him against all and every emergency.

VII—Destination

Faith in Christ sets eternity in our souls. When the Lyman Beecher children, after their mother's funeral, were told at one time that she had gone to heaven, and at another time that she had been put under the ground, little Henry Ward was found one day digging in to ground, and being asked "why?" replied, "I am going to heaven to find Ma." There are times when man needs a wing more than a spade to find the best things. Faith in Christ provides the wing.

Every believer can say with Paul, "Thanks be to God who giveth us the victory through the Lord Jesus Christ." A dying lady was visited by her pastor. He said to her, "Sister, are you sinking?" She answered him not a word but looked at him with incredulous eyes. He repeated the question, "Sister, are you sinking?" She looked at him again as if she believed he should not ask such a question. At last rising a little in her bed, she said, "Sinking! Sinking! Did you ever know a sinner to sink through a rock? If I had been standing on the sand I might sink, but thank God, I am standing on the Rock of Ages, and there is no sinking possible there."

COOPERATION

THE EXPOSITOR is a medium for the exchange of ideas among ministers in active work. Read 2 Kings 13:18 for a homely illustration of "getting out of a thing what you put into it." Every thoughtful minister is familiar with this fact when urging luke-warm members to take an active part in the life of the Church. Why not apply the principle in your relationship to *The Expositor*, the one medium edited and published for ministers. Learn to "give" a little for what is received from other members of your Calling.

The Editor's Columns

Pax

WE HAD moored the historic old Chesapeake Bay Bugeye in a cozy little sheltered anchorage between Old Point Comfort and Newport News, backyard of the U.S. Navy, city of welcome refuge for limping, war-torn craft of other seas, which came more or less badly hurt, down Hampton Roads, to flood the nearby towns with their war-weary crews while repairs were being made.

Myriads of stinging, phosphorescent Sea Nettles, moving with the tides, sent the crew of nine business and professional men some distance along the sandy Hampton Roads shore for the daily swim and deferred our trip ashore until well after dark.

We left the little motored tender at the dock and shortly found ourselves in the lovely little park at Old Point Comfort, site of historic old Fortress Monroe, facing the open sea between Cape Henry on the south and Cape Charles on the north.

The air was full of huge bombers and speedy pursuit and fighter planes from Langley and neighboring training fields. As we had approached Old Point Comfort in the afternoon, running free down the Bay under full sail, we had been mystified by smoke rising from the water several points off our starboard bow. But we soon discovered that bombers overhead were practicing with smoke bombs.

As we cleared the government "obstructions" (so indicated on our navigation charts) and set our course for Newport News we could distinguish a formidable appearing man-of-war headed for the open seas. Some thought, judging by the low, typical stern, it was a destroyer. As it neared us we saw what we had not seen before, the entire stern and much of the rear half of the ship had been deftly blotted out by some artist of camouflage, so that the catapults for launching death-dealing planes and the davits used for picking them up out of the sea, were actually invisible at an amazingly short distance and what at

first had appeared as a lesser destroyer, was actually a fighter of more solemn mien. An American battleship ready for whatever in the way of eventualities.

We heard planes far overhead as we sat in the moonlight on the beach at Old Point Comfort. Suddenly a narrow blade sliced through the heavens, to be joined rapidly by a second, a third, a fourth and fifth and at the point of their intersection, thousands and thousands of feet above, flew a wee point of silver, neatly outlined and somewhere in the surrounding dark, eager youngsters, were aiming and going through the motions of firing anti-aircraft guns.

The whole section throbbed with intensifying pulsations of a foreign war. It was like a dream, depressing, distasteful, and we took a rather silent way back to the dock and to our bunks. But the night was, itself, glorious and some of us pulled our spring mattresses out of our cabin berths and made our beds on deck under the open sky. As I crawled in and pulled a sheet partly over a weary body, the illuminated clock on a vine-covered tower at Hampton Institute, struck the hour and proceeded to lull me to rest with chimed hymns which have been familiar and loved from my infancy up. As I have intimated before and shall probably again, these are days when safe anchorage is found where the vine-covered faith of the fathers has not run before the hounds of war.

Jan R

Defense Project

THE office of the minister was never greater than now. He is charged with the grave responsibility of reminding the age of its need of God. His is a building task not less important than that of industry. He deals in intangibles. Yet these great spiritual forces are as essential to the well being and future happiness of the nation as any

material good that may come. Side by side with the stepping up of our industrial activities should be the moving forward of a character-building program. That should be a definite part of our defense program. It is more than building what some have called "morale." It is the giving of the Gospel of Christ to men.

It is vital that men and women of Christian character should train the men who are to form the all important branches of our national defense. We are reminded again of the fact that there are millions of youths in America who have grown to manhood without any adequate spiritual motive. Our pleas are made that the church may realize the imperative call to build spiritual defenses. The essence of a strong defense for present and future well-being lies not in physical preparation alone, but in lives that have found the true source of living.

What is true for the present is true also as we look toward the years just ahead. Surely the world has not committed itself to a program of war and plunder. Have we considered our spiritual defenses when peace comes? One day this gigantic program of arms will end. Many of the young men in the armed forces will be demobilized. We cannot go on this way forever. For that time we must build the spiritual defenses. These defenses must be not only for the duration of the war, but for the period that shall come later.

For this new world about which Christians and non-Christians alike talk we must have new men. If love is to win, men must seek for the spiritual. The tasks of the future demand men and women of the Kingdom. With only purposes to build the Kingdom of God on earth we still have the promise of Jesus, "I will build my church."

In the hour of darkness men need a light. When defenses are weak or crumbling they must be rebuilt. We who believe in the church must not fail in our work of building spiritual defenses. The foundations upon which we build are the only enduring foundations. These cannot fail, for even "the gates of hell shall not prevail against them."

— W. Franklin Harkey

Splitting the Buoy

1
I WAS taking my turn at the wheel. We had just swung the big ship "about" and circled a second time, a school of leaping, sporting porpoises, in the hope of more photo-

graphs. The triangular shark-fin had deftly sliced a wide arc and submerged and we were again headed for Cape Charles some thirty or more miles away.

The day was none too clear. Shortly we were out of sight of land, a novel experience for a mere land-lubber like myself, especially when that land-lubber had as his responsibility, the sailing of a sizable two-master in the right direction, when, visually, all directions looked the same.

We passed near to a nun-buoy. Bill, the navigator, studied it a moment with his glass to identify it, vanished down the hatchway to the chart table and shortly came up again. He lifted the cover glass on the binnacle, adjusted the compass card for the new course we were to take and with a smile said, "Hold 'er right there. It's eighteen miles to the next buoy."

Varying winds are not conducive to sailing a straight course, but the length of the keel held the craft fairly steady and with frequent though slight movements of the wheel, we held her "right there."

Time passes swiftly when a crew is congenial and occupied and calculating our speed, I felt we should be sighting the second buoy though I had not seen it. Continuing to "hold 'er right there" we sailed on and on toward a still invisible port, watching only the slowly swinging compass, housed in the binnacle before the wheel.

Suddenly a cry came from up for'd, "Here's your buoy," and there, dead ahead, breaking through the semi-haze, came the buoy we were seeking over the last eighteen miles.

When we moored at the home port and went rolling off to our several desks and duties after the cruise, and that on uncertain sea-legs, the crew talked of the buoy I "split" from eighteen miles away.

But there was something far more than "splitting the buoy" in the incident. Given a true course, a true one, mind you, anyone could "split a buoy." Had the navigator been the fraction of a degree off in his calculations in the chart room and set the compass other than he did, not the most experienced pilot could have found that buoy, say nothing of "splitting" it.

Up and down all navigable waters, be they material or spiritual, safe channels are marked and directing buoys are placed. Blind groping in either, promises only grief on the shoals. Once the course has been set by a reliable navigator, the compass points the way to safe haven.

Frank

CHURCH METHODS



NATIONAL DEFENSE

CHRISTIAN FLAGS

LABOR SUNDAY

PREACHER'S VOICE

DIVIDING CHRISTIANS

Labor and Its Responsibility To the Nation in Time of Emergency

Labor interests this year are not in Labor Day, but in worthwhile, unselfish accomplishments for the good of the Nation's citizenship, and the Democratic world, and this will stretch out into weeks, months, and years of patriotic loyalty, and unselfish service.

Designating a day, set apart, when the Nation's thought was focused on the needs, problems, and interests of a special class of American citizens, the laboring man, has become a tradition with us. Many, however, think of "labor" and "labor day" only in relation to members of labor unions, because union activities have received much public notice.

Church leaders should bear in mind that great numbers of workers have no connection with unions, workers who prefer to remain non-union, and that their needs as Christian American citizens are the same as any other individual member of the parish and the community.

Power in the hands of any group of citizens, whether employers or workers, used selfishly and to the detriment of the community or nation, is not a healthy condition. Today the responsibility of every citizen rests in loyalty to the Nation as a whole, and "patriotic co-operation" should be the watchword of every group, in every part of the Democracy. The needs of *labor* today are merged and fused with the needs of every citizen and group of citizens, and our first and primary responsibility is to organize a solid front in industrial and civilian life with one aim, that is active, loyal support of hundreds of thousands of young men who are training to carry the torch of Democracy for us, actively for defense or indirectly in defense work.

Texts Suggested for Sermons

II Cor. 3:17. "Where the spirit of the Lord is, there is liberty."

Matt. 20:28. "The Son of Man came not to be ministered unto, but to minister."

John 5:7. "My Father worketh until now, and I work."

Labor Program Suggestions For Individual Churches

The Industrial Division of the Federal Council, 297 Fourth Avenue, New York City, suggests the following:

"Observe Labor Sunday on September 7. Secure copies of suggested message with front cover blank for local printing of "order of Service." Arrange union services where possible, with special addresses on religion and industry by an employer, a labor leader, a minister, a non-partisan observer (an ordinary citizen). Arrange for broadcast; ask local paper to print extracts of speeches or discussions. Appoint committee to map out program for continued study."

Labor Sunday, September 7

The Christian concern for democracy, based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an influence in political institutions, has more recently begun to find expression in economic and industrial relations. This concern supports the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely granting to labor the right to organize and are working out constructive relationships with unions on the basis of mutual confidence. In many industries, the men and women who work with their hands and tend machines are no longer a struggling minority seeking recognition and a just share of the profits of industry. They have become a great organic movement, involved directly in the worldwide struggle for the preservation and growth of democracy.

In countries where liberty and equality prevail as ideals of human relations, there the labor movement is strong. Where they are not applied to industrial relations, there unions are few and weak. Where democracy has been discarded, as in the totalitarian states, there the independent labor union movement has

disappeared. The existence of these contrasting situations is not a mere coincidence. Democracy, by the very law of its nature, must extend into industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must destroy an independent labor union movement. Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and services, or it must center total power in a political state. There seems to be no other alternative. If we cannot have the spirit of Christian democracy in industry, all democracy is jeopardized.

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches should urge the further application of the Christian principles of democracy to industrial and economic relations. If this new missionary call is heeded, the Christian forces will play a vital part in the era just ahead. If it is ignored, they are likely to have little part in solving our most urgent social problems and infusing spiritual life into society.

The fundamental religious concern with industry has to do with its spirit and purpose. If we are to develop an economic order which will express the spirit of Christ, who came "not to be ministered unto, but to minister," the primary test of production and distribution must be not a private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfill its basic purpose of the greatest service to human need.

In the area of industrial relations the churches must make clear not only that labor has the right to organize, but also that the principle of such organization is socially sound. At the same time as labor grows in power, it must assume the moral responsibility which power entails. Organized labor can command public support only as it deals effectively with serious elements in its ranks which weaken confidence in its integrity. It must live up to the Christian spirit which is essential to democracy. It must itself practice democracy in control and, where necessary, put its own house in order. It must, also, refrain from discriminating against any workers because of color or creed. Many unions have led the way in fair interracial relations in their own membership and have set a worthy example to civic and religious organizations. Others have yet to accept and to practice this Christian democratic principle.

This hour of crisis calls for a Christian

movement which has renewed its spirit and clarified its vision of the wider implications of its Gospel, and for a labor movement which has purified its practices and set its eyes on the farther goals of true democracy. All groups are summoned to work together for a better ordering of society upheld by religion on the one hand, and by the productive labor of hand and brain on the other.—*Dept. of Social Service, Federal Council of Churches. Copies \$1.00 a hundred, \$4.00 for 500.*

101 Prayers for Peace

A book made up of prayers by 101 Church leaders was published under the above title by the Westminster Press, Philadelphia. The price is \$1.00. It is for your use in planning any kind of Church service, at a time when the world is filled with thoughts of bombings, air raids, WAR. The introduction, a prayer, by Harold C. Case, Pastor Elm Park Methodist Church, Scranton, Pa., will lead you away from chaotic thoughts of destruction to a realization of Divine Presence in the lives of men. Many of the prayers will form the basis of sermons or meditations.

Preaching and The Preacher's Voice

A Preacher writes, "On receiving a degree in theology at Harvard, I went to see the Dean of the Theological School with an expressed hope that I might be placed under one who could show me by his example how to work.

"Rousmaniere is the man," said the Dean, and so I became apprenticed to Rousmaniere for four years. Edmund S. Rousmaniere had the best voice I have known, and though he never taught, he was ever on the alert to find teachers for others. I was informed early that my voice did not carry. Possibly on the theory that offenses must come before a new start can be made, a remark of the Bishop was added, 'Harper seems to be meditating to himself.' Though the remark stung me to the quick, I had to admit that I was meditating how a poor preacher could manage to get the words of the gospel so muddled up in his mouth, favoring one part of the vocal mechanism only to fumble the other ninety-nine.

"When Rousmaniere talked on prayer, people never said: 'What a wonderful sermon.' They prayed, and so did more than one grateful preacher."

As a result of the four year apprenticeship, Ralph M. Harper knows the meaning of the

"habit of good form in speaking." He has put his knowledge of the voice and its relation to good health into book form. The book is called "The Voice Governor" and it may be had through your local book store, or through the publisher, E. C. Schirmer Music Company, 221 Columbus Avenue, Boston, Massachusetts. The price is \$2.00. It has 40 illustrations to show the reader how to interpret the instructions given in the 24 chapters of common sense instruction on body-mechanics. The 24 chapters are divided into three sections. Part I, A New Analysis, consists of 8 chapters. Part II, Discovery, has 11 chapters. Part III, How to Study, 5 chapters.

Now, as you are making your plans for a fall program, make room for the purchase and study of this book, "The Voice Governor," and put its teachings into practice from day to day. The chapters on posture alone would re-make many a speaker, if the teachings in this volume were observed and made a habit. As preachers, we are prone to a general "let-down" after a few years, and few of us have the opportunity to extricate ourselves from this rut, other than by means of self-determination. Family and friends do not point out our faulty habits, and too often the only warning we have is less enthusiasm for the growth of the Church, and a move to another field.

Wall Charts

You can secure a colorful wall chart for listing the names of men who are in the service, with their addresses, so that members will keep in mind the need of writing them regularly, as well as doing the friendly family services that are so much appreciated by men in camp. The chart is listed in the Standard Publishing Company catalog.

Several pastors have made a practice of reading the names of men in the service before the pastoral prayer at each Worship Service, asking special prayers for them, each day. The chart could be used for this reading, and the reading assigned to a young man of the congregation. Accompanied by two boys carrying candles, this reading would focus the attention of the congregation on the young men, absent and in the service of our Country.

Junior Choir Book of 20 Anthems

Matthew N. Lundquist arranged and edited "The Gateway," a book of 20 Anthems for Soprano, Alto, and Baritone, suitable for Church Worship services, Seasonal, and simple

enough for the average director to undertake. It is recommended that most of it be sung *a cappella*. The price is 90c, and it is published by E. C. Schirmer, 221 Columbus Ave., Boston, Mass.

Churches Which Become the Church

Many churches discover today the full meaning of the words of our Lord:—"Upon this rock I will build my Church and the gates of Hades shall not prevail against it." As churches become more ready to witness to the Lordship of Jesus Christ, and to suffer because of their witness, they realize more clearly that the Church is truly built on a rock, and that no power in the world, not even death itself, can prevail against it. It is a striking fact that there is often more Christian joy and less fear for the future of the Church in churches whose outward existence is continually threatened than in churches which as yet live in comparative security.

It is in that sense that right in the midst of the present disruption and chaos churches are becoming the Church. As they are confronted with a world which prefers darkness to light, they rediscover the full radicalism of the Christian Gospel, they become aware that the Church has no other protection except the Word of God itself, but they find also that that Word is a *real* protection. It does not keep them out of trouble, but it purifies, renews, and strengthens the Church just at the moment when it needs that help so as to be able to fight. When the battle becomes so violent that only the Church of Christ itself can stand the strain, it builds the Church out of the churches.—*World Council Courier*.

Indexing and Filing

Rev. Edward A. Ford, 704 Goode Street, Thibodaux, La., says: "The request of Rev. A. L. Taxis, August issue, about indexing and filing EXPOSITOR material may be answered by my plan. I have the files of *The Expositor* for the past 19 years, and I prepare a list of the monthly issues for every year, giving the number of the first and last pages of each, so that when the annual index refers to a certain page, my list shows me at once in which month it can be found. I put the issues with the Annual Index (formerly September, but December since 1935) together on one shelf, for quick reference. I hope this will help you."

We thank you, Rev. Ford! (Eds.).

Sound Pictures Available

Visual Aids Reviews, Chicago, lists the following films available for Religious Education programs—

The Prodigal Son, 2 reels, Bell & Howell, Rental \$6.00

A Certain Nobleman, 2 reels, Bell & Howell, Rental \$6.00

The Prodigal Son, (Nu-Arts, silent, and not recommended where sound is available)

Messages From The Epistles, Filmslide in 2 parts, \$2.50, Bond Slide Co.

The Greatest Things, Bond Filmslide, \$2.50 (Sermon material on John 3:16)

The Lost Sheep, 1 reel animated cartoon, C. O. Baptista

Do you take time to pass on your suggestions and experience to other ministers in return for those you receive through *Thepositor*?

Prayer When Unfolding a Christian Flag

Almighty God, our heavenly Father, sovereign Commander of all the world, in whose hand is power and might; we bless Thy Holy Name for all the goodness and mercy which Thou hast bestowed upon us as a nation and a people. Accept, bless and hallow now, we beseech Thee, this flag of our Faith which we offer for the use of Thy house of prayer.

Grant that all who look upon it may be filled with gratitude for Thy mercies in the past and with earnest purpose to do Thy holy will for all the time to come. Help us realize that the religion of Thy Son, Jesus Christ, is for public as well as private use, for the city, the state and the nation as well as for the individual and the home. Help us to grow in faith and love of Jesus Christ, as we look upon this symbol of His teachings, and make us better citizens, sure of Thy Presence at all times, and gratefully submitting ourselves to Thy Will in all things both great and small. We ask in Jesus' Name. Amen.

FLAGS FOR THE SANCTUARY

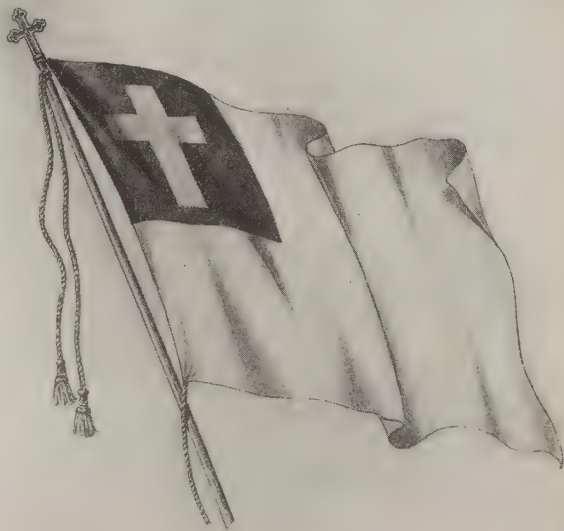
The display of flags has become the order of the day. Christian Flags are necessary in the Church Sanctuary as well as in the Sunday School rooms and social rooms, in order to remind ourselves that Democracy is founded on the Christian Faith.

If possible the Christian flag should be carried in the processional and Recessional every Sunday morning, in order to focus attention on the Church as the root of freedom of thought and worship.

If you do not have a flag, devise some way to secure one. A patriotic citizen, or group of them, will supply the modest sum needed for the purchase of a Christian flag. In order to arouse enthusiasm for such a gift, secure a cut of a Christian Flag from Goodenough & Woglom

the one shown here, and print it in your Church Bulletin, or Parish Paper. The Cut can be used also on the Dedication program, after the Flag has been secured.

Flags are available from Goodenough & Woglom, 296 Broadway, N.Y.C., at correct prices. Send for their catalog, before you set up your budget figure.



Personal Evangelism in the Same Old Field

Are you *going stale* on the job? Are you casting wistful eyes upon all desirable vacant Churches in your conference? Are you losing interest in your work? Are your members losing interest in your preaching? in the Missionary work? in the Men's Forum?

Are the young people drifting away? Are you convinced that a new start in a new field would help you to *come back*? Have you pulled strings to secure a hearing in a new field?

Your experience is not a *new one*; it is one familiar to many preachers. How to overcome it "in the same old field" will be told in the October issue of *The Expositor* by one preacher who had this experience, had the courage to face the facts, and was given the Grace to apply the remedy. The "*prescription*" offered you in this story will cure your troubles, if you apply it faithfully. Don't miss this article! Your fall Rally Programs may need just such treatment.

A Reading Board

For the convenience of those who must study or read without the use of a four-legged table, the Grant Specialty Company is offering the Read-O-Board, with a washable surface in a choice of colors, an adjustable, sliding leg. The Read-O-Board may be had in several sizes, 12" x 20", \$1.50; 16" x 24", \$1.75.

These boards would be especially helpful to students going away to school, or to men in the service camps. An excellent GIFT suggestion.

Dividing Christians

Hitler was playing for stakes even higher than the smashing of the Red army when he invaded Russia, Demaree Bess, noted foreign correspondent, says in *The Saturday Evening Post*.

He was gambling on bringing about a peace, approved by Christians, which would secure all the fruits of conquest for the Nazi order, Bess says in a report from London which points out that Hitler took great risks in tearing up the pact which had kept Russia compliant, foreign Communists passive and provided a flow of raw materials.

Invading Russia, the Germans "were preparing the foundations for an appeal to all lovers of peace everywhere, and especially in Christian churches, to end their war" the Bess article declares.

"They hoped to induce millions of sincere Christians to underwrite Hitler's vast new empire.

"Time and again the Nazis have endeavored to consolidate their imperialistic gains by recruiting support for a compromise peace with the west. This time, as the conquerors of the Red menace, it was their scheme to make their supreme effort to undermine their opponents in the west.

"Abundant evidence is available now to show that when the German armies drove into Russia, the Nazis had their next step already plotted.

"I have obtained firsthand evidence that Hitler's agents have been working quietly for more than a year to recruit support among European Christians, paying especial attention to those countries in which the Roman Catholic religion is predominant.

"This campaign to divide Christians had been planned by the Germans as coolly as they had planned their earlier campaign in which Jews were the principal pawns."

The *Post* article says that "in this latest psychological campaign Hitler plotted to use Red Russia as similar pawns. He assumed the post of defender of Christian Europe against Atheist Russia, seeking thus to paralyze opposition to his imperialistic schemes on large sections of the Christian world by maneuvering the British Empire and the United States into the role of accomplices of Bolshevism."

A New Color-Duplicating Process

Bond Slide Company announces the perfection of a new color duplicating process for use with Kodachrome. The process is called the "Boncolor" process and the resulting duplicates are true reproductions of the original colors. A more brilliant color and true color balance is obtained with this process, than has been possible before. The process is said to be based on an entirely new and revolutionary process which not only gives better Kodachromes but the cost will be scarcely more than B & W. Sermons, Hymns, Mission Stories, and Bible Study Films will be released in full color film slide September, 1941.—*Visual Aids Reviews*.

The Expositor with *The Minister's Annual* should be included in your budget for necessary tools. These publications will do much to keep up your courage, inspiration, and preaching standard.

God's Faith in Man

RICHARD BRAUNSTEIN

"Do you know that you are God's temple and that God's Spirit makes its home in you? If anyone destroys the temple of God, God will destroy him. For the temple of God is sacred and that is what you are."—1 Cor. 3:16. *Godspeed.*

THERE are many sermons on "Man's Faith in God." That is as it should be. Few sermons are written on "God's Faith in Man." This calls for enlargement. It is very important to know that God has expectations concerning us. An investment has been made in our destiny. God has a stake in man. It is difficult to measure up to those anticipations because of personal limitations and worldly obstacles. But one can go forward and many have gone a long distance by way of proving themselves.

Somebody said, "Jesus alone can save the world but Jesus cannot save the world alone." If this we are not sure. We are sure that Jesus invited others to share with Him the work of redemption. He called out disciples and said to them "Follow me." This call to comradeship is the highest honor which may be bestowed on any person. The Master characterizes all followers as leaven and salt.

It is always a tragedy when one thus chosen does not grasp the implications of discipleship, the requirements imposed upon Christians. One might say, "A mistake has been made, it is not possible that I have been chosen to exercise the function of leaven and salt. There are some great souls whom I know and of whom I have heard who fit in this groove, like St. Paul or John Wesley or Evangeline Booth or Savonarola and many others who made history turn corners and who have mapped empires."

Perhaps we suffer from an inferiority complex. Or is it modesty? While some people are not as good as they claim, others are better than they realize.

One of the peculiar facts about "Who's

Who" is that we find a list of men and women who dared. They had faith in God, knew that God approved of their thought and work, therefore they had faith in themselves. When a person is sure that he is on the right road in his thinking and endeavor nothing can stop him in his career.

The burden of our preaching today of all days should be "God believes in you." How people like to hear that!

Here is a man who after many months away from a church service decides once again to try the Gospel as a solution to his difficulties of mind and heart—the riddle of life itself may be solved, he thinks. He thinks right. So he hears the preacher say, in substance, that God expects him to make something worthwhile of himself. He believes in God which is not a surprise but he is surprised to learn that God believes in him. It is a great discovery. He learns that God accepts him, will not let him go. Needless to say that man leaves "The Presence" with a new grip on himself and a fresh outlook toward a world almost in ruins.

Here is a discovery that is revolutionary. As revolutionary as an Edison wresting secrets and facts and values in his laboratory. As revolutionary as Columbus discovering America. As revolutionary as Harvey learning the circulation of the blood. As revolutionary as the man who was cured by the Beautiful Gate sensing that he was no longer a cripple but could walk.

A splendid title for one of those "More-Power-to-You" books is "The Gospel-Technique for the Timid." Something to arouse! A stimulant instead of an opiate! An elixir, not a bromide! Notes struck in crescendo. Explosion is the better word.

We have little sympathy with the noisy reformer who makes a profession of embarrassing and belittling others because there is money and cheap glory in the process—like the would-be religionist who refuses to salute the flag because he calls it a fetish instead of

a symbol. Such a man will take exception to you at the drop of a hat. But there are real causes to espouse, genuine movements to endorse, vital conditions to be met, which call for red blood and steel nerves. Practical religion demands spiritual gumption and moral backbone. It does not mean getting out of things. It means getting into things. Salvation is not a running away from the wrath which is to come but meeting that wrath more than half way and preventing it from carrying on. We have no special brief against those who preach the second coming of our Lord, but the least they could do is make this world a fit place for His appearing.

The call is for positive, not negative, living. Christianity is a matter of addition, not subtraction. The cross of Christ is the *plus* sign in our *minus* lives. It is not only our hope but our pattern.

One night, New York's Mayor LaGuardia walked into Madison Square Garden to place his personal and official approval on a program for the assistance of relief for Jewish orphans. Twenty thousand people stood up and cheered. We do not think that they were applauding their Mayor so much as they were acclaiming a man—a man, like St. Paul, small of stature, but big, oh so big, in mind and heart, a veritable dynamo generating energy and meaning and purpose in his viewpoint and program.

The man always makes the office. It is never any other way. The soldier is more than a man with a gun, in a uniform. If that were not true, we would have to accept Hitler or Mussolini and Stalin and all their cohorts. Clothes do not make the man though they make other men look at him. You cannot explain Gandhi in a phrase or dismiss him because of a winding sheet. You cannot define anybody until you know the dream, philosophy, object, which gives motivation and domination. Thus we dismiss some people while we accept others.

It is said of some men that the newspapers have written them up. No newspaper ever wrote a man up—or down. He is either already up or he is already down. The most that a newspaper can do is report a status. If a man is fundamentally right, all the publicity experts and propaganda agents not withstanding, the world soon knows the fact.

Perhaps it is carrying the thought too far when we say that God certainly has more faith in a man who really wants to do some-

thing with his life. More faith in him than in the man who sits around waiting for something to happen. More hours if not lives are wasted by those who believe in luck or fate, the turn of the card or the wheel. Some men do reach the top at a bound. The idea is to stay put once a goal has been realized. At least it can be said without fear of controversy that a hard working person is more preferable among his contemporaries than a slacker or shirker. It is said, "The Lord helps those who help themselves." With this old saw we have a basis on which humans may make appraisals.

Several years ago a group of professional and business men met in the Blue Ridge Mountains for a period of conference and discussions of the Boy Scout Program. (Biennial Conference of Boy Scout Executives.) These men were dedicating themselves to the task of boy development and character building. They were already filled with great learning but they knew, which is the essence of scholarship, that they had by no means penetrated the great mysteries of life and destiny. They had faith in God, God had faith in them, which combination gave them faith in themselves. In a discussion of leadership, the following findings were given, in the nature of three classifications:

"I have prepared three columns." One is entitled, 'The thinkers of the human race, examples of them.' The other is entitled, 'The doers of the human race, examples of them.' The third is entitled, 'Men of heart-power who exemplified feeling in the leadership of their fellows.' I do not know whether each of those classifications is correct, but I rapidly call their names. The thinkers are likely to be scientists, philosophers, statesmen, men of literature. Not always. The men of action are likely to be pioneers, discoverers, soldiers. Not always. Men of great heart-power are likely to be artists, leaders in morality, leaders in religion. I repeat, a leader is a person who is great enough in some respect to command a following." (Dr. Herman H. Horne.)

We have just given a cross-section of the mental, physical and spiritual stuff which makes the world the interesting place we find it. It is no self-pedestal raising to place oneself in one of the classifications.

If there is anything worth striving for—and there is—in a world crumbling by the bombshells of either the aggressors or the materialists, we owe it to the men of God and faith to save us from complete destruction and absolute collapse.

We may never reach Utopia. Perhaps that is not what we want. Utopia takes the stress and struggle out of existence. As soon as man reaches satisfaction, his noble unrest is gone, he loses the power to think and move and act. It is the striving from whence

strength comes. We do not always know what it is all about, but we do know that we are infinitely better and nobler because we have accepted the doctrines and abided by the rules which, up to now, have, and will in the future make men and nations great.

1

The Unwritten Gospel

MARTIN PAUL LUTHER

"And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." John 21:25.

WHAT is the unwritten gospel? It is the message of Christ's personality. Words are never more inadequate than when used to describe and evaluate personality. St. Paul, understanding this, said, "What man knoweth the things of a man, save the spirit of the man which is in him?" There is a nascent quality in man which defying verbal expression can nevertheless communicate itself to another. How often we say of some one, "He is a strange man, rather difficult to understand, quite hard, not friendly, yet—I like him." There is something in your acquaintance your mind does not grasp, your senses do not appropriate—an answering spirit, an intangible something which draws you close together. This is true in larger degree in all our comradeships. This is why similarity of interest is not essential in the building of friendships. It explains the friendship of two people quite opposite in characteristics. Similarity and dissimilarity of expressional habits are not first in the creation of valuable comradeships. The reason is in the spirit of a man. When that spirit meets an answering kindred spirit it does not matter whether there is a likeness in mental or vocational habits, the indefinable something of the inner man is magnetized and each is attracted to the other.

Now to be sure we have to know something about a person. The things we see, hear or read help in the problem of understanding. We must discover as best we can the trend of one's life. We need illustrations of how he works and lives. By this process we rapidly leap to a recognition of his motives. We thus

question, is he humane, unselfish, kind to others or mean, grasping, self-centered? After a number of experiences in which we discover a man to be unselfish, altruistic, a lover of humankind, we conclude that these traits of life are at the true center of his being—they are fundamentals of the man's spirit. When that fact is established we do not need constantly recurring examples of this motive to convince us of his spiritual attitude. We have established a contact with the man's soul.

This man's touch, if it is outstanding and praiseworthy, immediately exerts an influence upon us. Our lives unconsciously absorb the qualities of this other life. It is not necessary at all to make it verbal, words may not describe it. It is the transfer of a spiritual quality from one person to another. This is happening all the time. A really high-minded exemplary father does not have to explain the meaning of honesty. A son will understand because this is the way of his father. A daughter may never have to be instructed in tender thoughtfulness for others, for it is the way of the mother. Preaching, scolding, correcting is unnecessary because of those qualities of inner life which mark her mother as a superior woman.

So indeed is it with the Christian gospel. Full of truth and beauty, as it unquestionably is, yet its adequacy is to be found not in words with changing meanings and which are never far reaching enough in content, but in that inner quality of personality of one who can transmit his life to ours. "Abide in me and I in you."

Obviously this gospel is the spirit of God "Written not in ink but with the spirit of the living God. Not in tables of stone but in fleshy tables of the heart." And Jesus made it still clearer when he said of himself, "My

meat is to do the will of him that sent me." The Bible is the record of the spirit of God hovering over the spirit of man. "Eye hath not seen nor ear heard but God hath revealed them unto us by His spirit."

Now with the necessary grasp of Biblical story, how can we acquire this gospel which cannot be written? It is preposterous to think that only disciples who were with Jesus in His earthly ministry could obtain such valuable personal power. What Jesus did to men of His day He must continue to do today or He must remain merely an example and not a life. It is the belief of Christianity that Jesus Christ can impart the power of His gospel to this and every generation.

1. We must first of all seek if we are to find. Jesus Himself followed this rule. The spirit of God did not force its way into our Lord. He was not only an eager receptacle for God's grace, but He sought God at all times. In the mountain fastness at the end of day or at a trying moment of an interview Jesus sought God's will for Him.

This is the psychology of attainment in any field. If we study, we shall learn; if we practice, we shall acquire skill. Professor Phelps in his "Autobiography with Letters" points out in his inimitable way how he acquired some of life's higher values. He did not at first enjoy symphonic music. The first concert of classical music bored him. He decided to keep on trying. The symphony became one of the fascinations of his life. The first time he read Browning he felt no thrill. He kept on reading Browning until his liking for the poet became almost idolatrous. Therefore, if we wish to acquire an understanding of and appreciation for art, *keep looking*. Keep on hearing good music. Keep on reading the recording gospel until the personality of the Christ emerges as a living transforming friendship. Keep on praying until God answers with a revelation of Himself, so satisfying that we will wonder how we could ever have endured without it.

2. The next suggestion is to use what knowledge and ability we have with increasing devotion. Jesus could not find university trained men in whom to fix the central elements of His gospel. He found fishermen, tax collectors, farmers, business men and, starting with them, He built a church. One day when the crowd was hungry after long hours of listening to the Master's sermon, Jesus having compassion on the multitude could find only five loaves and two small fish, but starting with what He

had He created enough and to spare. This was always true of His efforts. Whenever He fully utilized what He had, a substantial fullness was the inevitable result. We know something about the gospel of love. We see it at work in our churches, home and institutions of mercy. When loving purpose becomes the dominant motive of life, God will reveal Himself to us in ways beyond our present comprehension. Wordsworth says, "We live by admiration, hope and love. And as these are well, and wisely fixed, in dignity of being we ascend."

3. The challenge of this lies in the fact that as we develop we thus become the gospel unto others. Jesus, in His intercessory prayer as recorded in St. John's Gospel, speaks to His Father. "As thou hast sent me into the world even so have I also sent them into the world." As Saviour, friend and hope of God, so would He send us forth into this dark and troubled world with a gospel. What will that gospel be? I do not know. I cannot say. It is entirely up to you. The church dare not give you its details. We can only pray and ask you to pray that starting with the known facts as they are in the Bible you may find such fellowship in the Christ of God as to hear His voice telling you what you should know and do. God will answer you and have a message of life for you if your spirit is tuned to His in love. It may mean a revolutionary message that will transform your society. It may be a message of comfort to sorrowing and lonely hearts. It may be the gospel of wisdom that by your mind you shall help others to find peace of mind. When you hear the voice, hearken unto it.

Hymns: *O For a Closer Walk*—Palerma, C. M.
A Charge to Keep—Laban, S. M.

"Our Shelter Prayer"

Habitues of air-raid shelters in Hull, Birmingham and Westminster are making a wide use of a prayer which they call "Our Shelter Prayer." It reads:

"Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in homelessness, loneliness or exile befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the disciplines and testing of these days be ended, and Thou dost give again peace in our time. Through Jesus Christ, our Lord. Amen."



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To The Sick

TALMAGE C. JOHNSON

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them and healed them."
Luke 4:40.

NO SMALL part of our Lord's earthly ministry was devoted to the healing of the sick. He knew full well the importance of health, physical health as well as mental and spiritual health. He had always compassion for sick people and many of them He did heal. However tired and worn He might be at any time, He never stopped ministering to suffering humanity. We do well to call Him "the Great Physician." But too many people today think of Him as a physician who has ceased to practice and never consult Him in time of sickness.

In spite of all the progress that has been made in preventive medicine, in spite of the growing effectiveness of the public health service, thousands and thousands of people are still sick every day. It is estimated that the hospitals of the United States have each year about 125,000,000 patient days, exclusive of patients suffering from mental illnesses. Add to this great number of hospital cases the larger number of those who receive medical care in their own homes and those who undertake to treat themselves, and you begin to grasp the extent of sickness in our own land.

The human being can be stricken with a dreadful number of diseases. As one looks upon a new-born babe and considers how many things may happen to that helpless bit of humanity, he may well wonder how any baby ever grows to maturity. Indeed sickness is a real foe of human happiness. It levies an awful tribute upon the human race in terms of wretchedness and misery. Even its financial cost is staggering. It produces worry and fear, discouragement and bitterness. And finally every man is conquered by it.

Christianity, taking its cue from its Founder, has been sought to alleviate pain and to minister to the sick. It has encouraged the study of medicine. It has built hospitals. It has been the inspiration for much service and has encouraged every movement for better health.

But I am wondering if the average Christian of our times has not put his faith solely in these fine human programs and become indifferent to the Living Christ as a physician for human illnesses. I believe in doctors, in hospitals, in nursing, and in the proper usage of kindly drugs. But I believe even more in the healing power of Jesus Christ!

Whenever a person becomes sick, he ought to seek for himself the ministry of Christ. The fact that so many professing Christians do not do so, or do so in a purely formal and meaningless fashion, is indicative of a lack of faith in the religion which they profess. Norman Vincent Peale very tenderly illustrated this truth with a story of his own mother. He says that when she began to break under the strain of a busy life, she consulted a noted physician, who, after examination, surprised her by asking her if she were a Christian. Assured that she considered herself so to be and told of her Christian services, he answered: "No, madam, despite all that, I doubt if you are a real Christian. I understand that being a Christian means to have a childlike faith and trust, to believe that God loves you and exercises watchful care over you, to believe that you can talk to Him and by prayer and by faith receive from Him strength sufficient to offset the strain of life. In this sort of Christianity, you, like the rest of us, are deficient and practice them, and I believe you will get well." She followed the advice and soon did get well. More Christians should thus meet sickness and cure it.

The psychiatrists today are saying that no small part of the actual sickness of people has its origin in the mental states of people. Recently I heard a nurse, speaking from wide hospital experience, declare that without faith of some sort a patient's chances of recovery are slim indeed. Surely there is no faith so potent as Christian faith! Christianity when actually believed in and practiced is both a preventive and a cure of sickness. It can prevent the tensions of life that produce many of our ailments. It can produce that state of mind that makes possible the healing work of nature. Christianity both helps to keep people well

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and assists them in getting well again when they are sick.

But there are some incurable maladies and some permanent afflictions. Some persons have physical handicaps for which there is no treatment. There are diseases that still defy medical science, and for which as yet no cure and no palliative have been found. Some people are born with deformities and others are wounded permanently in the battle of life. I think of amputated limbs, deaf ears, and sightless eyes. I think of cancer patients for whom as yet little hope can be offered. What, if anything, can Christianity do for these?

It may be well enough to talk of turning ordinary sickness into an asset for better and happier living, but surely the hopeless afflictions can by no stretch of the imagination be called assets. Surely these things are enough to suggest the counsel of Job's friends, "Curse God and die!" Well, if we so believe, we have forgotten many of those who have made large contributions to the enrichment of human life. John Milton, when blindness first came upon him, railed against fate. "Doth God exact day labor, light denied?" he asked himself. Then he answered, "They also serve who only stand and wait." But Milton soon discovered that he need not only stand and wait. He could still write the majestic epic, *Paradise Lost*, to climax his creative genius.

Walter Damrosch says that if he were about to die and could hear but one more symphony, he would choose to hear again Beethoven's Ninth Symphony. But that symphony was written by Beethoven after deafness had come upon him. Indeed the permanent afflictions need not destroy one.

What one of us is there who does not personally know some individual whose character and personality has been enriched by suffering? It is not the imposing list of great persons who have triumphed over afflictions that teaches reconciliation to such experiences. It is rather the patience and the sweetness of many an ordinary man and woman in their knowledge that they can never be well. I think of a little woman of my own church, who lingered patiently month after month, while cancer did its slow and painful work. Her cheerfulness, her unflinching faith and trust in God, her calm approach to the portals of death, were a benediction to her loved ones. Such persons become in truth the messengers of the Most High. But without Christian faith, their suffering is made meaningless and wholly evil.

There is a natural clinging to life. The sick

person fights off death, and that is as it should be. But ultimately death comes. Now it is to the problem of death to which religion has most often addressed itself. However much we may stress, as we should, the part that religion plays in life, it remains true that in death it is the only thing that does matter. The one way that we can meet death as conquerors is the way of Jesus Christ.

Wilbur Crosby Bell, professor in a Virginia seminary, stricken with fatal illness, sent this message to the men whom he had taught: "Tell the boys that I have grown surer of God every year of my life, and I have never been so sure as I am right now. . . . I am so glad to find that I haven't the least shadow of shrinking or uncertainty . . . death is just the smallest thing, just an accident. . . . There is no real break . . . God is there . . . and life . . . and all that really counts in life goes on." Truly the ministry of Christ in death is very real and very precious.

JUNIOR PULPIT

J. J. SESSLER, Ph.D.

The Unhappy Flower

A prize was to be given to that class in Sunday School which had the best record for attending church. One Sunday morning Robert met his class outside the Church, and just before the bell rang, they went in together. Most of the boys in his class seldom went to the church service although they were faithful in Sunday School. The contest was bringing many from the Sunday School into the Church. The minister and teachers were hoping that the young people would continue to come after the contest was over.

In the sermon that morning Robert and his class heard a parable. The minister said that a parable was an earthly story with a heavenly meaning. This is the parable which they heard.

On a warm day in June a gardener went into his garden to plant flower seeds. The soil was dug over and raked until it was as fine as powder. The right kind of fertilizer was mixed and worked into the soil. Then the seeds were scattered over the well prepared soil. The gardener said to himself, "This soil will grow the best flowers I ever had."

After some days the little sprouts broke through the soil, then came the plants, after

that the buds and finally the flowers. When the gardener saw his beautiful flowers he was well pleased. He watered and cultivated them, when he saw weeds he pulled them out by the roots. The flowers were so very thankful to the gardener, that at times he thought they were smiling at him. Yes, and one day he thought he heard one of them speak. But this could not be. Nevertheless, he turned around and saw something that he had not seen before. On the other side of the fence in hard and sandy soil, almost choked in weeds there was a flower of the same variety as he had planted in the garden but much smaller, shriveled and stunted. This little flower was speaking in a language that the gardener could understand.

"When you planted me and all the other seeds," said this little flower, "a gust of wind came and blew me through the fence. My roots had a hard time getting down into this soil. It is so dry here; the weeds are all around me and I am almost choking for lack of air. Oh, I have tried so hard to be a nice flower like the others in the garden. I am so very unhappy."

When the gardener saw and heard this he felt sorry for the little flower. He took his spade and very carefully dug around the roots in the hard, sandy soil and transplanted it to the garden. He gave it much loving care and attention. The other flowers welcomed it, and after a few weeks it was as beautiful as the others, and was very happy.

This is the parable that Robert heard that morning. He could never forget those final words of the minister, "Good Christians in the church are like the flowers in that garden. It is so much easier to be a beautiful flower in the garden than outside the garden where the soil is hard and sandy. Likewise it is easier to be a good Christian in the Church than outside the Church."

That morning when Robert left the Church he said to the class, "Boys, hereafter I am going to Church, even if there never is a contest again or another prize given. I certainly liked that parable about the garden and the flowers."

The Tilted Clock

"In a certain village lived a clock-maker who was well known for his fine workmanship. He was born in that village, had learned clock-making from his father, and, now in his old age, was building even better clocks. His



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clocks kept accurate time and his fame was known for many miles around.

One day the town-fathers came into his store where he was working on a large grandfather clock. They asked him to build the largest and the best clock he had ever made for which they would pay him well. It was to be placed in the center of the town square on a high and strong pedestal so that everyone could read the time of the day. When the clock-maker heard that this clock was for all people in the village, he said, "I will build the very best clock and will present it as a gift to all the people of the village."

"But we will be happy to pay you," replied the town-fathers.

"I have only one request," said the old man, "that my name be inscribed on the pendulum."

And so the clock was built and when it was finished the villagers gathered around to watch the raising of the clock into position on a steel pole set deeply in cement. The people marvelled at its size. The large glass face cast reflections of the sun.

There it stood and although covered with snow and ice in the winter, its large hands pointed to the hour of the day. Summer and winter, spring and fall, year after year, the people set their watches by this clock. And each day as the old clock-maker wended his way homeward, he looked at his masterpiece; it gave him joy to think that his name was swinging to and fro on the pendulum.

But one day there was a heavy storm. A tree blew over and hit the steel pole so that the clock was tilted. In this position the pendulum swung too far to one side, and the clock stopped. The pendulum only swings evenly when the clock stands firmly, on an even base.

Life is like that clock. The clock was a gift from the master clock-builder. Our lives are a gift from the great Master-builder, God. Our hearts on which God has inscribed his name, are like the pendulum on which the clock-maker had inscribed his name. A clock must stand evenly and straight if it is to run well or go at all. We must be straight in our words, in our thoughts, and in whatever we do, if we are to live well. Bad language, evil thoughts, and unkind deeds make a person crooked. A clock that is not straight, stops—and a person, not straight, stops—stops living as God wants him to live. The pendulum swings evenly only in a clock that stands straight. Our hearts beat true to God only if our lives are straight.

Sewing Without Thread

A tailor sat in his shop, with a heavy heart. He was usually cheerful but this day he was exceedingly discouraged and feeling blue. His only son, Otto, whom he had taught the tailoring business, was called into the army, for war had come to his country.

The father had hoped to turn over his tailoring business to Otto in a few years, for the strain of the work was too much for him because he was getting too old for such a busy life. And now Otto was gone. The mother who had not worked in the shop for years was trying to wait on the customers and help her husband.

But Otto wrote every day and the father and mother eagerly waited for the mail carrier to bring news from their son. When Otto was moved closer to the battle front, he had less chance to write. The time between letters became longer and longer, at first a week and then a month. And now they had not heard from him for three months. Broken-hearted the aged mother pined her heart away, and her body became wasted and frail. The work in the shop was too much for her. One morning she did not wake. The angels of God had come during the night to take her soul to heaven.

Otto's father was now all alone. One would think that the loss of his wife, in addition to his grief for Otto, from whom he had not heard for months, would have been too much for him. Instead, he seemed to be stronger and more courageous. In fact he was secretly happy that God had taken his wife from her grief and worry.

Six months passed since the father heard from Otto. Then one day, after months of almost hopeless waiting, there came a letter with news about Otto. It was not written by Otto. It was written by someone else, telling the father at what train to meet him. The father thought it strange that Otto had not written himself. What could it mean? He was filled with fear.

The father was at the station long before the train was due. Finally the train arrived and from it stepped his son accompanied by an army officer. As far as the father could see nothing had happened to Otto; he was a little thinner, but he had his eyes, hands and feet. With joy the father ran to embrace him, and not until then did he realize that something had happened to Otto. His son acted cold, indifferent and a bit queer; he hardly recognized his father. The father did not know what to make of it until the officer explained

at Otto was shell-shocked, which means
 at his mind was unbalanced and shocked by
 a exploding shell or bomb. He was a big
 an but his mind had become like that of a
 tle baby.

The father said goodbye to the officer and
 d his son home. In the tailor shop Otto
 emed to pick up new life and to be hap-
 per. It brought back faint memories to his
 ized mind. At once, he insisted on helping
 s father with the tailoring. He seated him-
 lf before a sewing machine and started to
 w. He did this until late that night, and
 e next morning he rose early to sew and
 w and sew some more. His father insisted
 at he take some rest, but he seemed to be
 ppy only when he was pushing yards and
 rds of cloth through the sewing machine.

Day after day, week after week, month
 er month, he sat in the front window of the
 op sewing. Sometimes people would stop
 watch him work so fast. But when they
 me closer to the window they saw that
 ere was no thread in the machine. The
 owing machine was running fast, and he was
 shing yards of material under a needle that
 d no thread in it. There was no purpose
 what this mentally unbalanced soldier was
 ing.

Life is not like that. There is a reason and
 purpose behind everything that happens.
 Every flower, grass and tree, every creature
 and insect has a reason for its existence, for
 living alive. There is a reason for summer
 and winter, for spring and fall. There would
 be no fruit if the little bee did not fertilize
 the blossoms by carrying pollen on its feet,
 it flits to and fro in search of honey. There
 is a reason why people get sick and get well,
 and why sometimes we must endure hard-
 ships and sometimes have great joys. We
 do not know so fast that sometimes we do not know
 why we live; there seems to be no purpose
 in what we do. We are running at top speed
 like the sewing machine, and we wonder
 whether there is a thread of purpose in life.
 The world is not like a fast running sewing
 machine without a thread. Otto, the unbal-
 anced soldier, did not know why he was sew-
 ing, his only interest was to keep the machine
 running. God did not give us life just to make
 us live. There is a reason for living.

A tailor runs a sewing machine to make a
 suit. God runs a big world to make us the
 best kind of boys and girls, and men and
 women.

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"24 Years in the Church Field"

Folks Still Going to Church

*Micah 4:2. "Come, and let us go up . . . to
 the house of . . . God."*

Discussing the question, "Is Religion Dy-
 ing," in *The Delineator*, Professor William
 Lyon Phelps, Yale's scholarly and greatly
 beloved professor of English Literature, made
 this observation: "In every age, there have
 been persons who announced the death of
 religion. These persons are all dead or on
 their way to the grave, while everywhere
 there are boys and girls, men and women,
 who are saying their prayers and going to
 their places of worship."

ILLUSTRATIONS

J. J. HART, D. D.

Physical Handicaps

Recently Kathleen Norris wrote a story about living with your difficulties instead of fighting against them. A neighbor of ours commented that he had known two boys, both with tremendous handicaps, since one was blind and the other had lost his right arm, who illustrated the wisdom of what Mrs. Norris wrote.

Our neighbor was talking in terms of money because we were discussing problems presented in budget letters. He was saying that the attitudes toward their individual tragedies, assumed by these boys, had resulted in unusual financial success for one and in poverty for the other.

The boy who was blind, before his accident had been a very poor student. He liked sports. He never concentrated on anything more serious than the home baseball team's standing in the league until the accident resulting in his injury occurred. Ten years later he was on his way to a substantial fortune. His affliction, though it had deprived him of his most precious faculty, his sight, did swing his life into more serious channels. He studied law and specialized in a branch on which he is today an outstanding authority.

The other boy grew more and more sensitive because he couldn't do the things he formerly did before he lost his arm. He thought people stared. He became more and more resentful and retiring until, from being a top ranking honor student, he became practically a recluse. He lives a stinted life, believing himself incapable of earning a living and hating the charity of others.

Each of us has handicaps. Sometimes we inherit them, sometimes we create them, sometimes they arise in our situations. Usually a handicap of any kind is a threat or a drain to our financial resources. An introspective attitude, a habit of wondering what "they" will think or what "they" will say, will almost invariably result in financial chaos because something other than clear thinking regarding personal advantages motivates spending.

On the other hand, an objective attitude, a realization that what others may think or say is not nearly so important as what we must think of our own actions, will as invariably lend balance to our thinking and actions and result in victory as in the case of the student

who so gallantly met and overcame his handicap of blindness.—*Ethel Laney.*



1941 America

Prov. 10:1. "A wise son."

Edwardsville, Ill., (AP) — Welfare Supt. William Niehaus reported a new type of complaint today.

A young man, whom he would not name, said his mother had applied for Old-Age Assistance last year without consulting him. He related that although he made only a small salary he was able and willing to support her.

The caller handed Niehaus 17 monthly checks for \$15 each, a total of \$255, which he had persuaded his mother not to cash.—*The Associated Press, August, 1938.*

They Called Him Fool

They called him fool—he would not join the pack,

Barking for banknotes in the howling mart
But took a solitary highland track

After the lone lodestar that is art.

They called him fool—his clothes were dusty gray,

And want had lined his luminous, furrowed face;

Yet he was king in cloudlands far away,

Among the long, bright labyrinths of space.

They called him fool—he would not sell his dreams

For silken sofas, or his deeds for bread;

But ever followed those illumining gleams,

Shot from his own deep soul to peaks ahead.

They called him fool—yet from those glittering eyes

Of warmth and longing and sardonic mirth

A soul akin to Lincoln's seemed to rise

And walk unrecognized upon the earth!

—*Stanton A. Coblentz, in New York Times.*

Education for Citizenship

Matt. 20:21. "Grant that these my two sons may sit . . . right . . . left . . . thy kingdom."

"Higher education as a great American racket is ending"—says President Hutchison of Washington and Jefferson College. Campus politics and campus graft prompted many students later to sell their services on the strength of their diplomas, and to graft on society. "Defalcations, corrupt professional practices, the concealment of corporation assets or liabilities, watering of stock, peddling of questionable securities, evasion of income and other taxes, distribution and acceptance of bribes, predatory exploitation of public resources and the widespread system of municipal graft"—all are charged up largely to college men. Originally, the college was intended to produce men of *integrity, scholarship, culture and spirituality*, and in the early years they did. Of late, economic gain and social position has been the *desiderata*—not so in the future." To which we add, "may be true and may be not". Even educational motives must be spiritualized!

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She Saw the Rock

Job 18:4. "Shall the rock be removed out of his place?"

I remember reading of a young woman who kept house for her mother and father over a long period of years. It so happened that she kept the tea in a tin which bore on its lid a picture of the Rock of Gibraltar. Several times each day she saw the picture of this rock. It was as familiar as anything could be.

At thirty-two years of age her circumstances changed and she found herself on board a P. & O. liner going out to Egypt. One sunny morning she awakened, looked out of the port-hole, and there was the Rock of Gibraltar just as it had been pictured on the tea tin. Here are her actual words: "There rising up almost within the toss of a ship's biscuit was Gibraltar Rock, just as I had heard of it and seen it pictured scores of times; but heavens! It was *real*. I almost cried out, 'Then it has been real, like that, all the time.'"

. . . Spiritually we need nothing so much as the feel of a rock under our feet.—From Leslie D. Weatherhead in "This Is the Victory." Abingdon-Cokesbury Press.

He Was Ready

II Tim. 4:6. "For I am now ready."

From Atlanta, Ga., Edwin Camp sent the following to The New York Times in May, 1941.

"An Elbert County Negro, struggling over his questionnaire, has epitomized the predominant sentiment of the Southeast about the war. Scratching his head and perspiring profusely, he reached the conclusion that he could not, in a year's time, fill in the blanks with the proper answers, so he turned the sheet over and wrote on it:

"I is ready when you is," and sent it to the draft board."

College Students and Religion

I Thes. 5:21. "Prove all things; hold fast that which is good."

After having an interview with Chaplain Raymond C. Knox, of Columbia University, Mr. S. J. Woolf summed up the opinions and observations of Dr. Knox in the closing paragraphs of an article in The New York Times

The Expositor brings you the benefit of the experiences of thousands of progressive preachers.

Magazine (April 20, 1940). These contained the following illuminating statements:

1—Students More Religious.

I asked him if he believed that the college students of today were as religious as those of the days when he began teaching.

"They are more religious," he replied. "When I first came here the religious students were looked upon as being namby-pambies. Religion was not regarded as manly. That idea is gone. The uncertainty of conditions has made the boys think of eternal things. They need something to cling to, to give them hope, and they find it in religion. It may not be the old-fashioned dogmatic kind, which held its power through fear; it is one which supplies a vision of hope.

"The best proof of this new regard for religion is seen in the increase in the number of students who now study it. For the spirit of inquiry and the desire to know what others believe make for its growth. But apart from the increase in the number of students studying religion I see evidences of it spread all over the campus. I overhear boys of a type which thirty years ago would have laughed at religion, discussing theological problems.

2—The Columbia Blue Book.

"The philosophers and scientists in vogue thirty years ago kept their eyes glued to the earth searching for an answer to their problems; Eddington, Jeans and Millikan turn their eyes toward the heavens. They have played a part in bringing this change about.

"Look at this," he said as he took up a small book. "This is the Columbia Blue Book. It is edited by the students and each freshman is given one. Listen to this. It is the first time that anything like it has appeared in a Blue Book since I became chaplain." He read:

"In conclusion we must not overlook a very important aspect of college life, the religious activities on and off the campus. Membership in a religious society and attendance at the services of St. Paul's Chapel or at the various churches located throughout the city are indispensable parts of your college career. The plight of the world today must instill new faith in our hearts. As we look toward the future let us resolve to walk with God."

Growth of Fireweed Follows Woods Fire
Hosea 6:6. "Burneth as a flaming fire."

Washington—(S.S.)—After a fire or other disaster, there are always certain hardy souls

who will be the first to venture into the ruins, to see what help they can give or perhaps only out of curiosity.

Among plants this function is performed by the fireweed. All over the Northern Hemisphere it is the first conspicuous growth to spring up in areas devastated by forest fires. It crowds the blackened, empty places, making them bright with the harmless flame of their bright red flowers.—*The Observer-Dispatch (Utica, N. Y.)*.

Beauty Follows Fire

Lev. 3:2. "Plucked out of the fire."

Isa. 61:3. "Beauty for ashes."

A ship once visited an uninhabited island, and the sailors found it covered with a dense, ugly scrub. Years afterward they returned and found the same shores beautiful with flowers and young trees. It was very mysterious until someone saw the explanation. A fire had burned up the scrub and much of it had been cleared away. But the fire had also awakened some buried seeds, which in the cleared space had room and power to grow.—*The British Weekly*.

Ants Had Their Own Well

Prov. 30:25. "The ants are a people not strong, yet they prepare their meat in the summer."

The ants have long been considered to be examples of industry and frugality. "Go to the ant, thou sluggard; consider her ways, and be wise," was the suggestion of a wise man in the far distant past. Also it was said: "The ants are a people not strong, yet they prepare their meat in the summer." (See Proverbs 6:6; and 30:25).

But a most remarkable story has recently been related by an English writer concerning these amazing little workers. The naturalists, it appears, had long been puzzled about the nests of the white ants in South Africa. What they could not determine was the fact that, however dry everything else all around might be, the nests of the ants were always moist. Sometimes, after a drought of two or three years, no blade of grass or green leaf could anywhere be seen. Yet, though everything else was dried up, the ants' nest was constantly supplied with water. How they managed this, no one was able to discover.

The secret, however, has at last been found. It has been thus told by O. G. Whitfield in *The British Weekly*: "Not long ago a

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naturalist was digging a well for his own house, when suddenly, some way down below the surface of the earth, he cut through a tiny shaft, about two inches wide, up and down which white ants were traveling. He determined to follow it, and he traced it upwards into the heart of a large ants' nest, and downwards to a depth of no less than sixty-five feet, where there was plenty of water. That was the ants' secret.

"These wonderful little creatures had dug and kept open a deep well right down to the hidden and unfailing supplies of water. And so, though the ground all round their nest was burnt as hard as iron, and everything was dried up and withered, and other creatures were all dying of thirst, the ants were unaffected and always fresh and strong."

These busy creatures had found the hidden sources of supply.

Could Tell Brass

Heb. 4:12. "A discerner."

Billy Sunday told the story of an old lady who went into a jewelry store to purchase a piece of jewelry. Every piece that was shown to her she would lick with her tongue. Finally the jeweler said, with a little impatience:

"Madam, you can't tell gold that way."

"I know it; but I kin tell brass," was her swift reply.

Mr. Sunday makes this pertinent application: "Where gold has value, brass does its best to shine up and imitate it."—*The Ladies' Home Journal*.

Helping the Sick

Matt. 25:36. "I was sick, and ye visited me."

Friends helped a woman laid up for months at home with an injured leg by getting her to do things for them. She had been a bookkeeper before her marriage, so they brought over her local club's books to be brought up to date. She could knit well, so two mothers had her knit jackets for their children. Helping others is the best way to cure self-centered fretfulness.

At one large hospital it was found that 80 percent of all patients had business or family problems that were worrying them. So there are jobs for true friends to do outside the sick-room: see what you can do for the patient's family. An evening at the movies for the children, or a walk in the woods with them, may do more than anything else for a sick parent when you tell her about it afterward.

In time of illness, the opportunity may be given you, as at no other time in your life, to perform a great service for another human

being. So don't be perfunctory about it. Use thought and imagination.—*From Jo Chamberlain in The Reader's Digest*.

The Twentieth Century Cicero Isa. 3:3. "The eloquent orator."

Winston Churchill grew up with a lisp and a stutter—the result of a defect in his palate. It is characteristic of the man's perseverance that despite this staggering handicap, he has made himself one of the greatest orators of all time.

Churchill has never cured the lisp; the first time I heard him speak in private I found him hard to understand. And the stutter still breaks out whenever he gets excited—which is often. But on the public platform and before the microphone there is no stutter and the lisp is imperceptible, for there this Twentieth Century Cicero comes into his own.

Churchill has accomplished this miracle by hard work, hard thought, and that fighting quality in his makeup which exults in meeting difficulties and mastering them. On the rostrum he overcomes the defects in his speech by letting the sentences roll out in a curious dot-and-dash tempo. The words come tumbling from his lips in a manner impossible to describe but familiar to the millions who have heard him on the radio.—*Louis J. Alber and Charles J. Rollo in Current History & Forum, February 13, 1941*.

Made the Choice His Own

Ecc. 9:10. "Throw yourself into any pursuit that may appeal to you." (Moffatt).

"The task was too much for Phillips and he is now looking for work." These words were written rather sadly by the father of Phillips Brooks after the latter had spent less than six months in teaching at the Boston Latin School, following his graduation from Harvard University.

Meantime, while planning for his future, the young man did a little tutoring, and much reading. On a sheet of paper he wrote some very significant words, which are quoted by Bishop Lawrence, his biographer:

"If I am to choose a life for myself, which I am to live and for which I am to answer, let the choice be really mine, let me say to my advisers: I receive your advice, but no dictation. Without presumption or vanity, humbly, earnestly, and firmly, I claim my own human and divine right to my own life. . . .

"I have failed myself most signally in teaching school, but I am not yet quite ready to

acknowledge myself wholly unequal to all this wide world's work."

Failure in the school-room, he became a most brilliant success in the ministry. Honest with himself, he made no excuses; but when he found the vocation for which he was adapted, he applied himself to it with tireless devotion and unfailing energy.

Upon All of Us

Gal. 2:5. "Every man shall bear his own burden."

From the Soldier's Handbook, small pocket introduction to military life issued by the War Department:

The American people of their own will, and through the men they have elected to represent them in Congress, have determined that the free institutions of this country will continue to exist. They have declared that, if necessary, we will defend our right to live in our own American way and continue to enjoy the benefits and privileges which are granted to the citizens of no other nation. It is upon you, and the many thousands of your comrades now in the military service, that our country has placed its confident faith that this defense will succeed should it ever be challenged.

Yes. And it is also upon you, there at the lathe, you swinging the hammer in the shipyard, you on the assembly line, you at the desk, that our country has also placed its faith and its future. Every American, soldier and civilian, bears his share of the responsibility for defending freedom which the times have imposed upon us.—From an editorial in the *Utica* (N. Y.) *Observer-Dispatch*, June 6, 1941.

Many Recruits But Few Soldiers

Matt. 22:14. "For many are called, but few are chosen."

Our troubles are not due primarily to an insufficient number of "Christians" nor to school and college graduates. The world never had so many. Perhaps, if we had less, and of a better quality, we might not now be losing time and wearing out shoe-leather to locate "business around the corner"—somewhere. Even law, medicine, art and the professions are over-supplied it is said, but you don't hear it said that there is "an over-supply of quality men", nor is there the slightest whisper or danger. We are told that there are 557 millions of inhabitants in the world, and that almost one-half belong to the rival 213 denominations. Einstein once said that if but "two percent of the world wanted peace, they could have it."

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CHURCH AND SOCIETY

J. J. PHELAN, D. D.

"God Calling Yet"

John 11:43. "*He cried with a loud voice, 'Lazarous, come forth!'*"

Seven Historic Cries! 1. *The Cry of Social Justice*—"Justice, Mercy and Humility," the cry of both prophets and Jesus. 2. *The Cry of Slighted Love*, "My God! My God! Why hast thou forsaken me?" 3. *The Cry of Penitance*—"Lord, remember me when thou comest into thy kingdom." 4. *The Cry of Political Freedom*—"Liberty, Equality and Fraternity," the watchwords of the French Revolution. 5. *The Cry of Religious Freedom*, as in the Pilgrim Fathers. 6. *The Cry of Human and Property Rights*, "Life, Liberty and the Pursuit of Happiness," in the Declaration of Independence. 7. *The Cry for Economic Security and Permanent Employment TODAY*. Which of these "cries" is the most persistent, insistent and consistent? Can any be ignored?

Life's Oldest Question

Luke 18:18. "*What must I do to inherit eternal life?*"

The doctrine of *immortality* must be interpreted from *human experience* and *divine values*, rather than from any inference concerning the "nature" of a soul or body in formal logic or even a meta-physical system. It is an achievement rather than a bestowment, an act of creative intelligence more than a "Yes, Yes" to a written creed. What's the good of living in the Hereafter, if you have nothing to live for? Because immortality of some kind has always existed as a belief among all peoples, is no proof that we are all sure to realize it. Sheol of the Old Testament and Hades of the Odyssey *were not existences for moral rewards*, but simply *desires to escape annihilation and extermination*. In contrast, Christian Immortality has *ethical content*. "Eternal Life" in Christ is concerned more with *quality* than *quantity* of years.

Sacred Cow Worship

Ex. 32:8. "*They have made them a molten calf.*"

The Golden Calf has always had the most worshippers, especially the past twenty-five years. The insatiable lust for money has polluted justice, defiled our literature and tainted

the educational ideals of our youth. The *successful* man was usually the *rich* man, while all others, save a few poets and artists were *failures*. To be sure, children were taught to be good, honest traders, if possible, even as one once said, "Get all thee can honestly, if thee can, but get it." This *successful-at-any-cost philosophy* has swept many an otherwise good man right off his feet, and is in a very large degree responsible for much crime and suicide. It is the father of the modern *racket* and the *domestiticus*—a little older game, in which a man altho ethically dishonest was often whitewashed on the grounds that he was and is a *good provider* to his family. His name also headed every subscription-list whether for religion or prize-fight.

Spiritual House-cleaning

Luke 15:8. "*Doth not light a candle and sweep the house . . . ?*"

A suggestion for National Recovery! Why not build up a wage and work system, a religious system, a social system, an educational system just as strongly as we build up our *political systems*? Or was that our very weakness that we did, releasing fields of culture like *religion* and *education* to "key" chessmen who move the pawn about like politicians gathering votes? The principle of *uncontrolled competitive individualism* has not been confined exclusively to economic and business fields. We must needs clean one part of the house at a time, but let's not overlook any part of this living home called SOCIETY.

Religion of Growth

2 Peter 1:5. "*Add to your faith virtue; and to virtue knowledge.*"

Serious-minded and studious youth, they who specialize in the social and political sciences often wonder when they return to the home-town church, just why there is not more SOCIAL CONTENT in the preaching. For one thing, SOCIAL PREACHING will always be handicapped because it has not the old familiar theological and ecclesiastical terminologies to "put it over" successfully. A new technique demands a new set of terms. Although social and religious patterns change rapidly in a modern age—the average individual is quite content with a final and complete "systematic" theology, one that is already WORKED OUT for him. Why then "knock" the minister?

WEEKLY PRAYER SERVICE

I. The Master Worker

Organ: "La Harpe Celeste"—Grey.

Invocation: Pastor.

Hymn: "Spirit of God, Descend Upon My Heart."

Scripture: John 5:2-21.

Hymn: "Saviour, Like a Shepherd Lead Us."

Meditation: (Read again John 5:2-17 and develop text that all honest labor is expression of God's will. Sermon on this text on page 517, September 1938 issue of EXPOSITOR).

Hymn: "Strong, Righteous Man of Galilee."

Reader: "Prayer" by Archbishop Trent.

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

Prayer: (Pastor name specifically all objects of prayer, name the people who need to turn to God for courage and guidance; name your own needs, name those of the Church, the Nation. Pray for the people of Germany and other countries whom we think of as being misled by evil leaders.)

Hymn: "Brightly Gleams our Banner."

Benediction.

II. The Lamp of The Body

Organ: "I Hear Thy Voice"—Lang.

Invocation: "Reveal, O God, Thy saving grace to all who put their trust in Thee, and grant Thy people everywhere peace according to Thy will."

Hymn: "The Lord is My Shepherd."

Scripture: Matthew 6, read responsively.

Hymn: "Ye Must be Born Again."

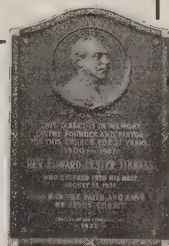
Meditation: Text: Matt. 6:21-23. "... for where thy treasure is, there will thy heart be also. The lamp of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be filled with darkness. If therefore the light that is in thee be darkness, how great is the darkness." Develop this text to illustrate world conditions today, nations abandoning God, wallowing in darkness. Salvation for America lies in devoting all energies toward carrying out the Will of God, as it is made clear to us.

Hymn: "Softly and Tenderly Jesus is Calling."

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Reader: "O Love that Wilt Not Let Me Go"—a Hymn by George Matheson.

Hymn: "There's a Land that is Fairer Than Day."

Testimonies (Members testify of instances where they followed the guiding grace of God and were blessed).

Pastoral Prayer: (Name those burdened with special problems, name the grave decisions that confront Church leaders, National leaders, and the individual Christian. Name the sick, name every specific object for which the congregation has need. Read the names of men in the service, and ask God's blessing on them in their obedience to National law.)

Hymn: "Lead, Kindly Light."

Benediction.

III. Automatic Goodness

(Decorate the place of Prayer with flags and fall coloring, and make special effort to contact all the young people of the parish, in order to lend warmth to the singing as well as the service.)

Organ: "Indian Summer Sketches"—Brewer.

Prayer: (Silent for 2 minutes), then pastor's invocation.

Hymn: "Guide Me, O Thou Great Jehovah."

Reader: "O Patient Christ." (A hymn by Margaret Wade Deland).

Hymn: "Anywhere with Jesus."

Scripture: Psalm 107 (Read responsively).

Hymn: "Take Your Burden to The Lord..."

Meditation:

The highest form of goodness is spontaneous, natural goodness. You have all used automatic machines of one kind or another; machines that are designed to do one thing, weigh you, test your strength, drop chewing gum. These are self-acting and they do one thing and nothing else. Our goodness should be like that—automatic. Constant practice in doing good, being kind, will make goodness a habit and after a time love for others will be automatic.

Jesus Christ was good automatically, because He loves us, but most of us must practice and study to be good, just as we study English or Mathematics. In this study, the help of God is necessary, as we can accomplish nothing of ourselves. There is an old French legend about a man who was so good, so thoughtful of his fellowmen, that the angels came down from heaven to learn his secret. He was not aware of his goodness, because he never did anything spectacular. Giving and forgiving, as he went about his daily work, his whole life was wondrously beautiful. The angels were so delighted that they asked God to give him the gift of miracles. God told the angels that he would give him whatever he wished, so the angels asked him if he would like power to heal the sick, but he wanted that left to God. They offered him power to turn guilty souls to God, but he preferred that to be left to the angels. When pressed to make a wish, he said, "That God give me His grace, for with that I shall have everything."

He learned that the angels were arranging that the power of miracles was being given him, and he said, "Very well, my wish is that I may do a great deal of good unconsciously." From that time on, wherever the good man went, his shadow worked good to others. We all know some people who do a great deal of good,

and they never know where their work begins nor leaves off, because they are not interested in knowing. They leave that to God, because they know goodness comes through God's grace.

Hymn: "O Christ, Our True and Only Light."

Testimonies: Have members tell of incidents in their own lives, where goodness and love of others helped them.

Pastoral Prayer: (Name the people, the objects of your prayers. Name especially any sick, and boys in camps, and any facing danger for love of others. Make prayer specific).

Hymn: "Jesus, Lover of My Soul."

Benediction.

IV. The Lord of Common Things

(For this Prayer service, invite the members to write out their specific needs for which prayer is desired, and read these if possible at the opening of the service, directly after the Invocation, asking the members "gathered together in Christ's Name" to keep these needs in mind through the service.)

Organ: "Even Me"—Warren.

Invocation: Psalm 23. (Choose lines).

Hymn: "Marching With the Heroes."

Scripture: Matt. 5:2-17.

Reading: "The Christ of Common Folks," George T. Liddell.

Hymn: "The Church's One Foundation."

Meditation: (Evidence of God's love for humans, entirely apart from social status, earning power, color, geographical location).

Hymn: "God of the Nations. . ."

Reading: "Song of the Christian Workmen," Thomas Curtis Clark.

Hymn: "I Need Thee Every Hour."

Testimonies: (Members tell how God's love is demonstrated in their lives, apart from any possessions, effort, or social standing).

Prayer: (Pastor name specific objects for which prayer is offered, name people, name communities, or nations and leaders).

Hymn: "O Master Workman of the Race."

Benediction.

Keep Climbing!

Joel 2:7. "They shall climb the wall like men of war."

If you are happy, climb, singing as you ascend the flower-kissed mountain slope. If you are wretched, broken, over-burdened, pull yourself together, lift your weary feet, look toward the heights, and climb! That is life. That is why we are here.—Edward Howard Griggs in "The Story of an Itinerant Lecturer" (Bobbs-Merrill Co.).

BOOK REVIEWS

THE MAN CHRIST JESUS

By John Knox. Willett, Clark. 100 pp. \$1.00.

Dr. Knox, New Testament scholar, professor in the Divinity School of the University of Chicago, and editor of the *Journal of Religion*, turns his brilliant intellect on "the man, Jesus." This is a refreshing study. Within the five appealing chapters of this slim book, the author has made us conscious that the genuineness and uniqueness of Jesus' humanity has been the secret of His appeal to the hearts of men. This is no less true in our own day than it was in His. While Dr. Knox does not minimize the message of Christianity he takes the position that "historic Christianity rests back ultimately, not upon a teaching but upon a person, but teaching and person belong together and neither can be understood or even examined without the other." This book is a call to see clearly again the human Galilean, who, because of the very abundance of life that surged through Him compelled others to love Him.

In places this book almost breathes the robust manliness of a genius who thrilled with the vivacity of living. Yet in its reticence the book is most excellent. It does not paint a portrait, it merely gives the bold outlines of sketchy suggestiveness of this Man who had "the light of the knowledge of the glory of God in His face." The author says, "I have tried to point to Jesus, not to describe Him." In the later chapters of the book Jesus is viewed as He appeared to His most influential interpreter, Paul.

Throughout the entire work, one is conscious of a comprehensive scholarship which underlies the book and which appears only in isolated spots where the author discusses briefly the theology which was beginning to develop as the early Church receded further and further from the person of its Founder. One is made to understand clearly the reason for the "adoptionism" in Paul's letters, and the growth of the Messianic doctrine. The book, however, cuts through all the barnacled growth that has attached itself to the simple Good News of Jesus, and shows us again with a pristine magnificence "the Man, Christ Jesus."—*Paul D. Leedy.*

CHRIST AND CHRISTIAN FAITH

By W. Norman Pittenger. Round Table Press. 190 pp. \$2.00.

A Tutor in the General Theological Seminary, New York City, the author gives his book the sub-title: "Some Presuppositions and Implications of the Incarnation." His own word makes clear his purpose: "The decisive and definite embodiment of God in human life, in the person of Jesus Christ, is the heart and the centre of radiation for the entire Christian faith, experience, life and theology." It is a welcome modern discussion of the personality of Jesus Christ. There is a full discussion of the humanity of our Lord, and a glowing chapter on his deity. "Thus it is the ultimate God, and not divinity in any partial or limited sense, who is present and at work in the Man of Nazareth. Jesus is God, God incarnate and dwelling among us, full of reality and power, and of that reality and power have we all received."—*Wm. Tait Paterson.*

A QUEST FOR GOD

By R. C. Campbell. The Broadman Press. pp. 153. \$1.00.

Here is a book of forceful sermons by the pastor of the First Baptist Church of Columbia, South Carolina, who was until recently General Secretary of the Texas State Baptist Convention. They follow the traditional homiletic pattern and are suggestive for ministers seeking material for preaching. They have also a devotional value for general readers.

There are ten sermons in the volume of which the first one, entitled "God's Gibralters," is perhaps the best. Its thesis is that in a world of change when human institutions are crumbling the Christian foundations remain secure. While the other sermons are a

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little less timely, they are not lacking in a measure of freshness and applicability to modern problems. Some of the illustrations are trite and sentimental, but others are vivid because they come from the writer's own experience.

The book has a distinctly evangelistic approach and its appeal is to the heart rather than to the mind. Perhaps more such preaching is needed by our generation which like the world Sidney Lanier described is "tired of head."—*Talmadge C. Johnson.*

AN OUTLINE OF THE CHRISTIAN YEAR

By **Frank E. Wilson.** Morehouse-Gorham. 108 pp. 50c.

The Bishop of Eau Claire has done just what the title indicates, given us a pocket-size outline. Briefly and yet completely he deals with all the holy days, history and meaning. The homiletic value of following the Year has been mentioned by various writers and lecturers. The Bishop says, "The recurrent seasons of the Christian Year guarantee a rounded balance of Christian remembrance. Every year each part of the Christian faith receives its due weight of emphasis. Annually we follow the footsteps of our Lord and keep company with our fellow Christians who are engaged in the same spiritual pursuit."—*Wm. Tait Paterson.*

MAN'S VISION OF GOD

By **Charles Hartshorne.** Willett, Clark. 360 pp. \$3.00.

A member of the department of philosophy in the University of Chicago, the author is the son of an Episcopalian clergyman. His previous work, *Beyond Humanism*, was a selection of the Religious Book Club. "The purpose of this book is to show that and how the question, Is there a supreme, or in any sense perfect, being, a God? can be answered by secular or philosophic reasoning operating according to strict canons of procedure." It is hard reading and to the tyro in philosophy sometimes vague and irritating. However, his conclusion holds its measure of comfort: "Religious people have held philosophically justifiable beliefs about God thanks rather to their religious superiority than to their philosophical skill." He asserts the idea of God—the loving and suffering God symbolized by the Cross—meets fully the demands of the religious sense at its highest and the demands of scientific philosophy. —*Wm. Tait Paterson.*

TEACHING YOUNG PEOPLE

George L. Cutton. Judson Press. 40 cents each.

When a great teacher gives himself thoroughly to an adequate theme something unusual may be expected. Teaching young people is a topic close to the heart of all religious leaders.. What a sorry job we have made of it. How we need light and guidance. Here it is.

Dr. Cutton, president of Colgate University, pastor, lecturer, writer and teacher is qualified as few men are to write such a book. He has done a thorough piece of work. There are six chapters. "Who are the young people you teach?" In this chapter he gives a fine analysis of youth and youth's problems. "Meeting the needs of young people" is classic. "Methods of teaching" will start many teachers off on a rich hunt. "Youth and personal religious living" will be an eye-opener to many. "Youth and social action" shows the many avenues where energy may be directed. "The place of young people in the church" shows how this group can be enlisted for service and harnessed to the task of Kingdom building. The book is written with suggestions for study, questions and a Bibliography at the close of each chapter. —*Charles F. Banning.*

THE GREATEST MEN OF THE BIBLE

By **Clarence E. Macartney.** Abingdon-Cokesbury Press. 222 pp. \$1.50.

Fifteen giants of sacred literature pass by in review in Dr. Macartney's pages. All of them are men. Of this Scriptural pantheon, eleven of the distinguished company were chosen by Dr. Macartney's congregation of First Presbyterian Church, Patterson, N. J., some years ago when the author was pastor there. In that poll the ten greatest men in the Bible were to be voted upon. Eleven individuals were really chosen: Samuel and John the Baptist tied for tenth place. To these the

author has selected an additional four of his own choosing.

The portraits are vivid. These are not short biographical sketches, rather they are appreciative homilies and character delineations. The author takes a well-known crisis, or series of crises in the lives of his heroes and shows how these circumstances reveal the spirit of the man.

The distinguishing quality of each of the fifteen characters is summed up in the subtitle of the chapter relating to him: Paul, the author's favorite, is described as "more than conqueror"; Moses, "the man of three mountains"; Elijah, "son of thunder"; Jeremiah, "the man who looked like Christ"; and Job, "the man who made Satan quit."

Several of Dr. Macartney's interpretations are singularly original, and they represent a striking contrast to the accepted interpretation of some of the spiritual Titans. Here is a book of stories about the heroes of the Bible that should have a wide appeal among the laity and clergy alike. It will find many uses as an inspirational volume, a study book and an ideal gift to a friend who finds joy in heroes and hero worship.

—Paul D. Leedy.

THE PRODIGAL RETURNS
by Harold Garnet Black. Fleming H. Revell Co. 163 pp. \$1.00.

The story of the prodigal son which Jesus told in scant 505 words is here retold in more than 2500 words. It loses much in the retelling. As Jesus told it, it is timeless and universal. As Black tells it, it is simply another particularized tale in an Oriental setting of the long ago. True it is interesting and well written, but it has less meaning and its spiritual lessons are weakened.

This reviewer wishes that the author had not followed the Master's parable, but been content to tell the story of "a prodigal" rather than "the prodigal." But to all who read the book will share this feeling. Some people like their books illustrated while others prefer unillustrated ones in order that their own imagination may create pictures of its characters. The first group will like this book; the second will not. It does not have pictures, but it leaves nothing to the readers' imagination.

—Talmage C. Johnson.

PHILOSOPHICAL FOUNDATIONS OF FAITH
by Marion John Bradshaw. Columbia University. 254 pp. \$2.50.

This preacher and teacher of Bangor, Maine, presents in this volume the Hazen Lectures delivered at the Middlebury Convocation of Congregational Ministers. In six chapters he discusses Descartes, Hobbes, Locke, Pascal, Spinoza and Leibniz and endeavors to show "that philosophers are interested in Christianity and in Christ." He does a good job, writing not only clearly but gripingly. There is little of vagueness and much of assurance. One lays this book down happier and stronger in the faith that is in Christ Jesus.

—Wm. Tail Paterson.

THE LIVING CHRIST IS THE LIFE OF TODAY
The First Baptist Hour." Broadman Press. 128 pp. \$1.00.

Someone has said that "preaching is taking something hot out of your heart and thrusting it into mine." Reading this series of sermons gives one just that impression. The thirteen well known preachers were selected from the Southern Baptist Convention to give their messages over a radio hookup of southern stations. Letters from 17,500 hearers were received. The preachers included M. E. Dodd, G. W. Pruett, A. J. Moncrief, T. F. Adams, E. A. Fuller, J. C. Turner, J. R. Sampey, C. C. Morris, C. O. Johnson, H. Buchanan, T. L. Holcomb, J. L. Hill, and W. W. Hamilton.

The title of the book was the theme around which the preachers centered their messages. Some of them were outstanding. A few were rather trite and commonplace. As one reads he feels that these preachers have only one answer for the problems of the day and that is Jesus Christ. They appeal more to the



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heart than to the intellect. They want to move men rather than simply convince them. They are not so much concerned to show that the preacher is right as they are to convert the sinner that he is on the wrong road. It is scriptural, conservative, heart-warming preaching.—C. F. Banning.

KEPT BY THE POWER OF GOD

By John W. Phillips, D.D., Ph.D. Compiled by his son, Sidney C. Phillips, M.S. Broadman Press. 148 pp. \$1.00.

This is a volume of twelve sermons by Dr. Phillips who died in 1938. The selections are made by his son and published, as the son says in his Foreword, "in response to the many requests made by former congregations and friends." The sermons indicate the validity of the tribute paid to Dr. Phillips by his son in the words, "He preached to the best in man and the best in all his listeners responded." Some of the themes treated are the keeping power of God, Christ as Interpreter, the fellowship of believers, Christian character, Sin, Salvation and the life eternal.

—Harry W. Staver.

BIBLE CATECHISM AND QUESTIONNAIRE

By Walter Eickmann. Terminal Printing. 66 pp. 25c.

In a day when Quiz programs and question hours are popular this book is very timely. The author has confined himself to the Old Testament. It contains twenty-five lessons in question and answer form. Here is an example from lesson I, question 15: Question: How many books does the Bible contain? Answer: The Bible contains sixty-six books, thirty-nine in the Old and twenty-seven in the New Testament.

A vast amount of information has been assembled in short, concise, catechism form from the very conservative viewpoint. The content of the Old Testament is given in digest form. One who mastered this little paper-bound, sixty-six page booklet would know his Bible better than ninety per cent of our members. At the close five hundred questions for review are given. The questions throughout are arranged not by books and chapters but chronologically and biographically.—C. F. Banning.

WHAT PRICE ALCOHOL?

By Robert S. Carroll, M.D. The Macmillan Company. 362 pp. \$3.00

On a controversial subject a sane book is always welcome. In the history of America there have been few issues that have caused a wider breach in public opinion than the whole consideration of the issue of temperance. Bigots and zealots have faced each other in bitterly opposed camps. Each has hurled invective and half-truth at the other. Neither has shown a marked disposition to investigate impartially the issue over which they have waged their warfare.

If there is one outstanding characteristic of Dr. Carroll's book it is its utter scientific honesty in dealing with the total question of alcoholism. It is not a preachment. It is an explanation. The author respects the intellectual integrity of the reader and permits him to deduce his own conclusions. He writes as a scientist: a leader in the medical profession who, for over forty years has had intimate, personal and daily contact with thousands of patients that represent every expression of alcoholic damage to mind and body. With the keen insight of a psychiatrist, he writes of thousands of cases that have come under his personal supervision in the Highland Hospital, Incorporated, at Asheville, North Carolina, of which institution the author is the founder and medical director.

With the impartiality of a scientist he openly brands half-truths as the most vicious enemies of the alcoholic issue. He will admit no statement as a whole truth which is only partially true. This approach will be seen in the manner in which he discusses the much-harangued question as to whether alcohol can ever be considered as a food. He says frankly, "I was also taught that alcohol could in no sense be considered a food, but was invariably a poison. This is a fallacy. It is a carbohydrate similar to the starches and sugars;

eed it is the most rapidly absorbed and quickly available food taken by mouth. If given reasonably concentrated on an empty stomach, it can be detected in the blood within five minutes . . . One-third ounce per hour can be utilized as food."

But with cool impartiality, Dr. Carroll states that alcohol is also a poison and that any amount, in excess of the "one-third ounce per hour" is definitely toxic and consequently deleterious in direct proportion to its ratio of absorption in excess of this norm.

The book is an attempt to encourage tolerance on the part of abstainers and understanding with regard to the whole complex problem of alcoholism. It clearly discusses the problem of the neurotic whose inherited tendencies make him what he is. It does away with the old "thou-shalt-not" approach and invites a respect for the temperance cause. It is needless to say that Dr. Carroll is out and out for temperance, particularly for the neurotics whose inherited tendencies may lead them into the inextricable maze of chronic alcoholism which, according to the author, is as definitely a disease as any of the other physiological maladies.

The book surveys every relationship of life: family, business, and social, and studies the use of alcohol in relation to each of these "segments." For the alcoholic the final chapters of the book are not without their inspirational idealism and sympathetic encouragement. This would be a very useful volume for parents, young adults, those who are addicted, and those who seem a discussion based on scientific sanity with regard to this vital and ever-increasing problem in modern American life.

—Paul D. Leedy.

THE GENESIS OF THE CUMBERLAND PRESBYTERIAN CHURCH by John Vant Stephens. Privately printed. 135 pp.

The professor-emeritus of Church History in the Lane Seminary, Cincinnati, offers a work, well documented, dealing with a neglected and often perverted chapter in American church history. The Cumberland Church was organized as an Independent Presbytery in 1810, not because of a dispute over the educational qualifications of candidates for the ministry, but rather because ecclesiastical politicians and "appeasement-hangers" prevented the redress of wrongs by Synod and Assembly. It is a valuable contribution to the history of the Church in America on the frontier.

—Wm. Tait Paterson.

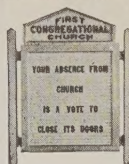
THE UNSEEN GOD

Continued from page 448

elled to posit; still we are not satisfied. The God we have thus far discovered has manifested no character, no feeling; apparently he is soulless, dumb alike to pleasure and to pain. We must lift our eyes higher yet. Where shall we look to find the Character of God uttered? (3) God revealed in the transcendent realm of spiritual life.

That which thinks and feels and wills is spiritual— is Mind. We think and feel and will; therefore we are spiritual. In some incomprehensible manner, this spiritual life has emerged through incalculable pain, travail, and death, from the physical. It is contrary to reason that it has come out of Nature without having been deposited in Nature. If deposited there, there must have been a Depositor . . . God. It is also absurd to believe

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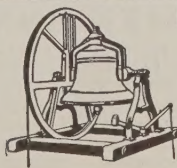
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that God deposited in Nature Mind and forces which have evolved something higher and greater than Himself. We think and feel and will. God also must have these attributes of being. We have moral nature. God also must have. We are person. God almost must be a person.

We have now come to the second of the two means posited, whereby a personality alone in the Universe with God may find Him; and in the matter of finding God, man may legitimately sweep aside all other persons but God and himself. That second means posited was Self. Man is the highest expression of creative power falling within the circle of his knowledge. He must study mind and character as revealed in himself in order to learn the highest truths about God. "In dealing with the nature of God," Dr. Gordon says, in Ultimate Conceptions of Faith, "we are dealing with the nature of man set free from all limitations." And, in the same connection, he further says, "The true path to God is along the line of human personality."

This, then, may be what John meant when, after asserting that no man had ever seen God at any time, he went on to declare that the Son has revealed Him. Who is the Son? We have just said that in searching for God we sweep aside all possible life but human life and God. This means that the Son is not an individual, but Humanity—the Whole Man. How simple it all is! God who created us who deposited in Nature something of His own Mind, a spiritual seed which must germinate and grow in order to come to fruition, is discovered, uttered in ourselves, because these attributes and capacities and powers are evolving more clearly into the image of the attributes, capacities, and powers of God, our Father.

Now the travail of life assumes a different aspect. The pains were simply the pains of growth. Prof. Fiske well says (Destiny of Man), "From the first dawning of life we see all things working together toward one mighty goal, the evolution of the most exalted spiritual qualities which characterize humanity."

Therefore, a study of the highest qualities, and a survey of the far-country of human possibilities yet unattained, but already clearly shadowed forth in us, must result in a closer acquaintance with, and a truer knowledge of the God who is uttered in Human Life, and who is in Human Life, living something of His life there, proclaiming Himself in language that we can readily understand; which means that God has not been unfeeling; that He

Himself has suffered in life; that the agony and death of life rising into higher expressions of life, were carried by Him no less than by the life which was in the seething, fiery crucible. This brings God closer to us, into harmony with us, into closest sympathy with us—makes Him comprehensible to us because His life flows in our veins; because our spiritual life reaches into His. To find God so near brings Him so close that we are in grave danger of overlooking Him. It leads us near that in dealing with God we are forced to consider our own life set free from all limitations (Gorden); and yet, after all, what is God as defined by the purest theology but Man infinitized? We posit God, and, behold! we cast upon the heavens an idealized image of ourselves! But, if we are the Son of God, this is a legitimate process of thought. This does not mean that Man is God; it means that Man is the Son of God; that God's own life pulsates in human life; that as a consequence we are immortal; divine: that in this world we are the sons of God: "It doth not yet appear what we shall be," but the promise of the divine manhood is revealed to us in Jesus, the God-filled Man of Galilee.

After all, we should be content to know that :

There is somewhere a hidden hand,
Omnipotent and true—
Beyond the deeps of space unspanned,
Beyond the soundless blue—
Afar beyond the measured realm
Of finite things we know,
That mighty hand fast holds the helm,
Nor ever lets it go.
Despite our knowledge is so small,
We grope in gloom and doubt,
When spirits unto spirit call
There comes a voice—without?
Within? We do not know, nor how;
We only know a voice
Can somehow smooth the furrowed brow
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We call that unknown something God,
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